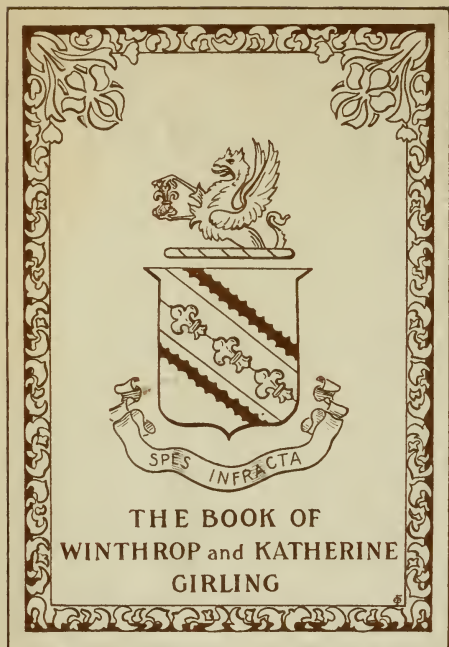
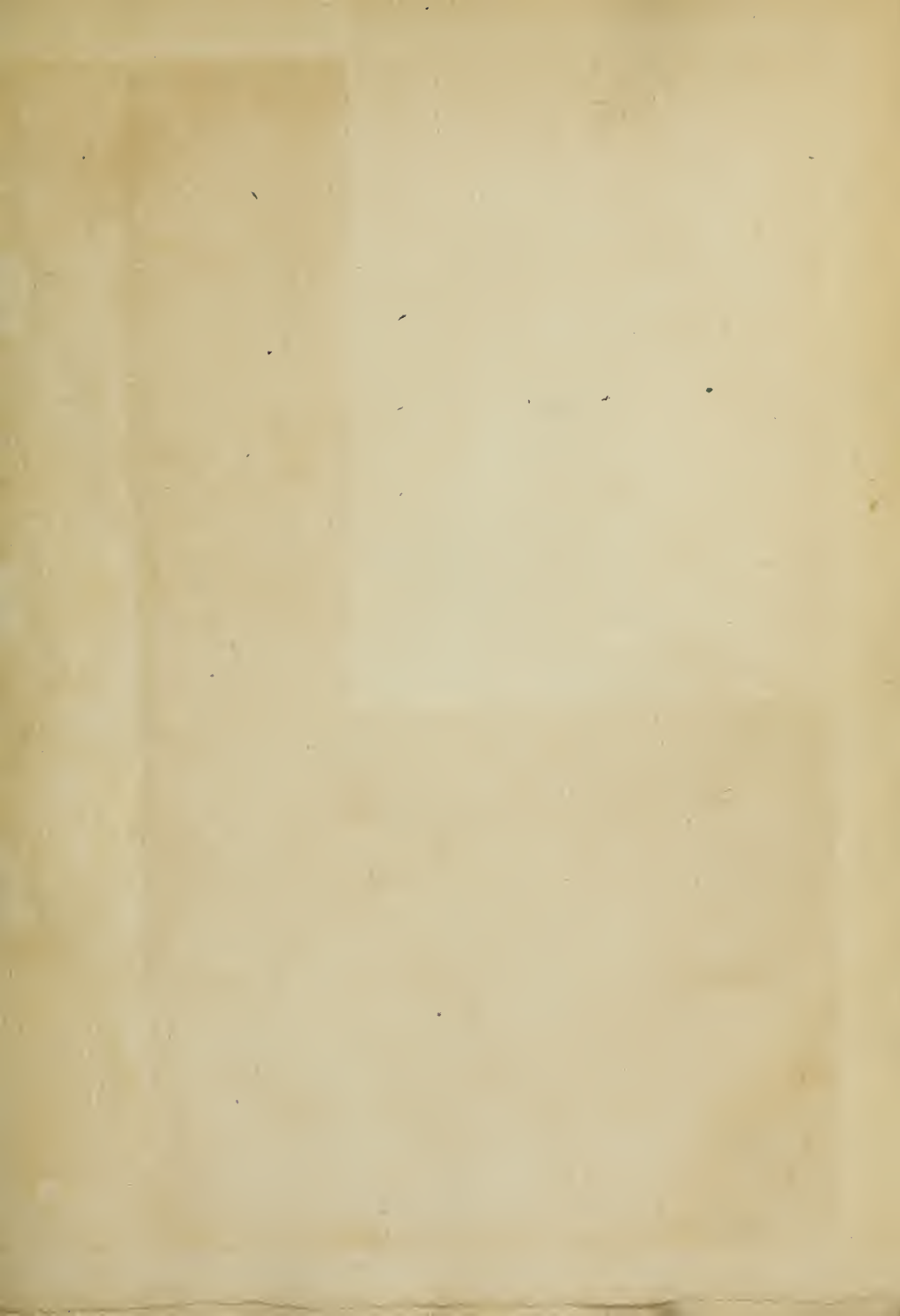


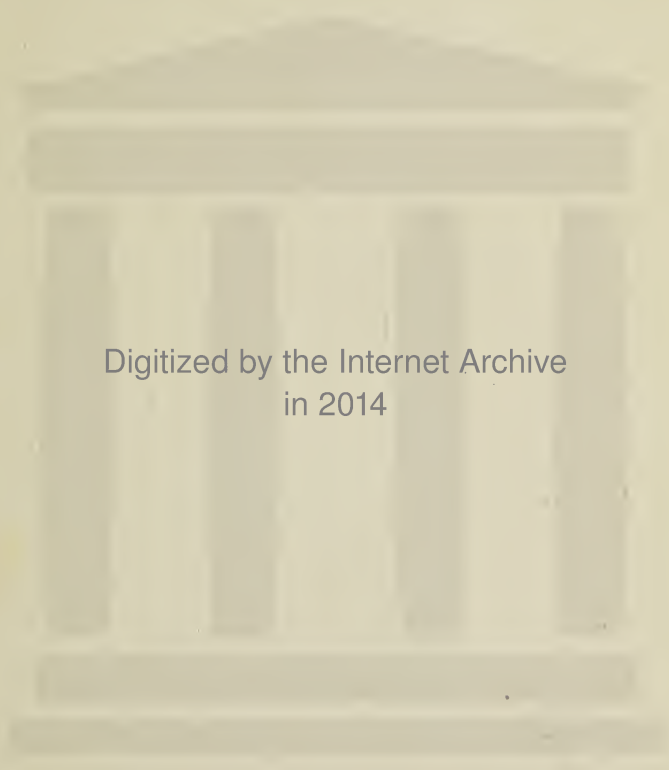




THE BOOK OF
WINTHROP and KATHERINE
GIRLING

Ulrich Middeldorf





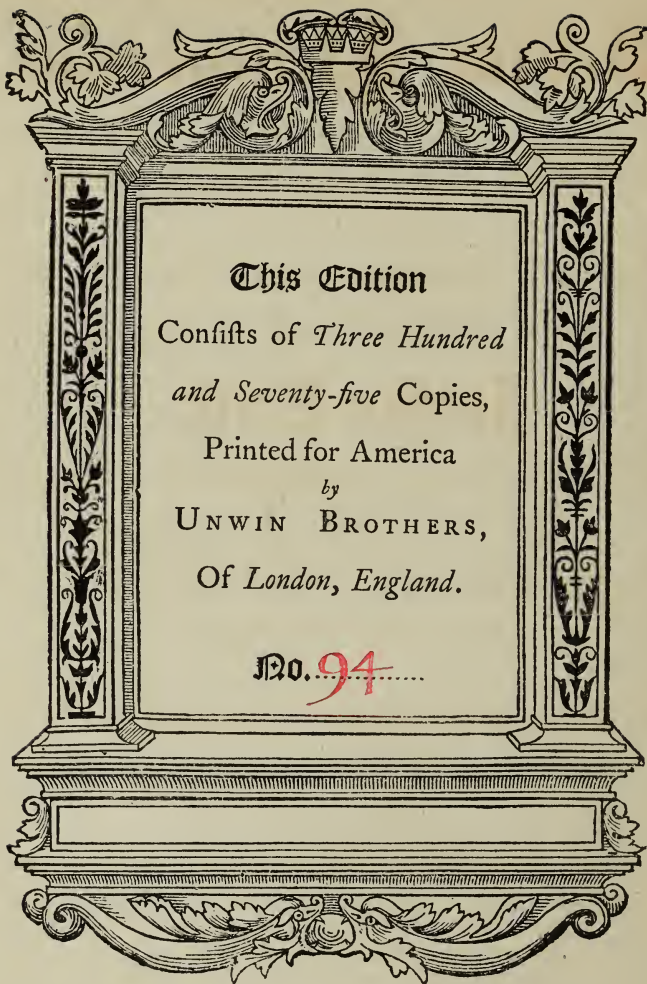
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Biblia Pauperum.

A.D. M.D.ccc.lxxv.



This Edition
Consists of *Three Hundred*
and Seventy-five Copies,
Printed for America
by
UNWIN BROTHERS,
Of *London, England.*

120.94.....

Biblia Pauperum,

CONTEYNYNGE

THIRTY AND EIGHT WODECUTTES

ILLUSTRATING

The Liif, Parablis, and Miraclis offe
Oure Bleffid Lord & Saviour

Ihesus Crist,

With the Proper Descrypciouns therof
extracted fro the Originall Texte

Offe IOHN WICLIF,

Somtyme Rector of Lutterworth.

PREFACE BY THE LATE VERY REV.

ARTHUR PENRHYN STANLEY, D.D.,

Dean of Westminster.

NEW YORK :

A. C. ARMSTRONG & SON.

¶ Imprynted attē the sign offe The Grasshopper, byē
UNWIN BROTHERS, *The Gresham Presse*, inne Little Bridge
Strete, inne the parish offe S. Anne's, Blackfriars, and to bee solde
byē T. FISHER UNWIN, attē hise shop inne Paternoster Square, inne
the Citie offe London, England.

M·D·CCC·LXXXV.



Imprynted bye
UNWIN BROTHERS,
MDCCCLXXXV.



Note by the Printers.



DURING the year 1877, the Caxton Celebration was held in London, and a most extraordinary collection of early printed Books was exhibited at South Kensington. One of the exhibits consisted of a volume of impressions and the blocks themselves, the originals of which have been used for the reductions which illustrate this Volume.

This very curious series of original blocks were purchased about sixty years since at Nuremberg, by the late Mr. SAMS, of Darlington. They cannot be recognised as belonging to any printed book, and the Artist's mark, which appears on the 37th plate, is unknown to any Bibliographer. M. PASSAVANT, a wellknown writer on the subject,

does not appear to have met with it in his researches. It is therefore probable that the blocks were thrown aside and never used, after they had been engraved, till a lapse of nearly four centuries.

They form a kind of "*Biblia Pauperum*," illustrative of the Life, Miracles, Parables, and Sayings of our Saviour, and, occasionally, typical subjects from the Old Testament are introduced. There are altogether seventy-eight subjects represented on the thirty-eight plates.

A date is engraved on two of the blocks, but it would seem that the figures are transposed, for Authorities at the British Museum agree in reading the date as certainly 1540, but say it is difficult to refer the artistic composition to that period, as it clearly belongs to the end of the previous century.

When these blocks came into our possession in 1877 we found them remarkably clean, free from signs of wear, but extensively worm-eaten; in one or two cases pieces of the surface coming away in the hand. The wood is of a soft kind, quite unlike that used at the present day, and although the style of execution is certainly not equal throughout the whole series, the kind of material used, and the peculiar style of cutting, all go to indicate their great antiquity.

Immediately after the Exhibition referred to, these blocks were used in the production of "A New Biblia Pauperum," a Memorial Volume, of which 275 copies were issued at the price of One Guinea. The edition was at once absorbed by the subscribers and general public, and to-day commands a considerable premium. The very characteristic Preface, kindly contributed by the late Very Rev. ARTHUR PENRHYN STANLEY, D.D., Dean of Westminster, for that Volume, appears in the following pages. The profits of the Volume were given to the Printers' Pension Corporation.

We now present The Smaller Biblia Pauperum, which, though reduced in size, faithfully retains all the peculiarities of the original Blocks, while at the same time we have in other respects added to the interest of the Volume.

The Text has been selected from Wiclif's translation of the New Testament, as being the only English Version commonly known at the period when these blocks were originally engraved.

The Borders and Ornaments which embellish the letterpress pages are exact fac-similes of those used in a Book of Hours, now in the Lambeth Palace Library, printed by T. Kerver, in Paris, 1525, and which, by the kind permission of the

late Archbishop of Canterbury, we have been able to reproduce.

The Paper has been specially made by hand, in Holland, by precisely the ancient method, and of a texture and colour as nearly as possible to imitate that used in the fifteenth century.

The Binding is in accordance with the style of the period, the design having been taken from an early book in the British Museum.

We have thus endeavoured to produce a very perfect representation of a Book which nearly four hundred years ago may have served the people of that day in place of our now widely disseminated Bible.

UNWIN BROTHERS.

LITTLE BRIDGE STREET,
September, 1884.





Prefatory Notice

BY THE LATE

Very Rev. ARTHUR PENRHYN STANLEY, D.D.,

Dean of Westminster.



HAVE been requested by Messrs. *Unwin* to say a few words by way of Preface to this interesting work, which consisting of the rude attempts, at the beginning of the art of Printing, to disseminate by pictures the truths so soon to be diffused far more widely by typography, was fitly called the "*Biblia Pauperum*," the *Bible of the Poor*. The connection of Caxton's presses with the precincts of Westminster Abbey has often suggested the coincidence of the Book and the Church; the art of the printing of the

Book, as *Victor Hugo* observed, coming into existence at the moment when the great age of the building of Churches was passing away, so that, in his forcible language, it was said, "This will kill that—the Book will kill the Church;" or, as we might, in a kindlier spirit, express it, "the Church has given birth to the Book." In like manner these Antique Woodcuts, dating only seven years before the first appearance of *Caxton's* first printed English Book, are a fitting memorial of the epoch, commemorated by the Caxton Celebration, when the "Bible of the Poor" for the last time appeared in the guise of pictures, before it passed into cheap, multifarious, illimitable Bibles, which should permeate through all classes far more effectually than any pictorial representations. It is exactly the point of meeting, the crossing, as it were, of the two arts—the image passing into substance—the later education of thought and spirit taking the place of the earlier education of sense and figure.

A. P. Stanley.

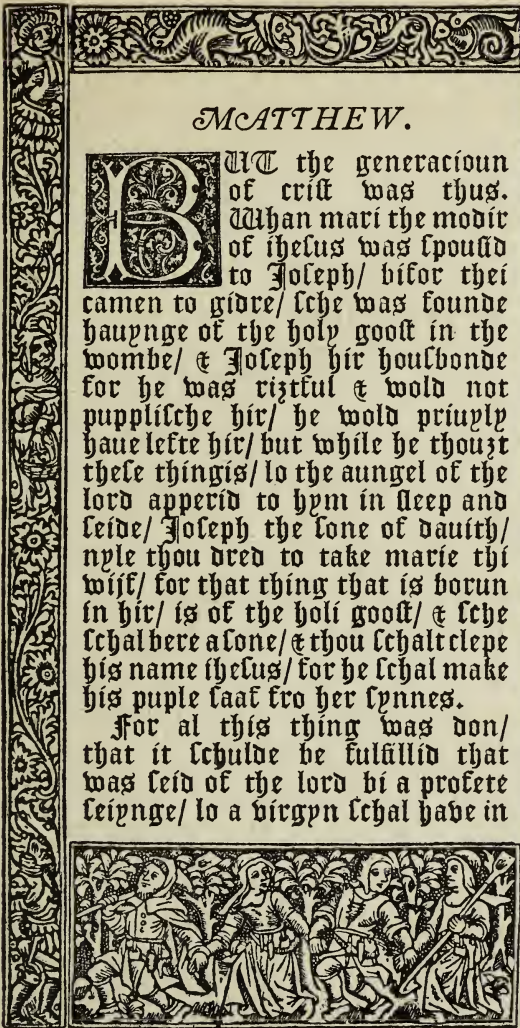
The Deanery, Westminster.

Nov. 13, 1877.

MATTHEW.

WIT the generacioun
of crist was thus.
Whan mari the modir
of ihesus was spoused
to Ioseph/ bifor thei
camen to gidre/ sche was founde
hauynge of the holy goost in the
wombe/ & Ioseph hir houlbonde
for he was rixtful & wold not
pupplische hir/ he wold priuily
haue lefte hir/ but while he thouzt
these thingis/ lo the aungel of the
lord apperid to hym in sleep and
seide/ Ioseph the sone of dauidh/
nyle thou dred to take marie thi
wiif/ for that thing that is borun
in hir/ is of the holi goost/ & sche
schal bere a sone/ & thou schalt clepe
his name ihesus/ for he schal make
his puple saaf fro her synnes.

For al this thing was don/
that it schulde be fulfillid that
was seid of the lord bi a profete
seynge/ lo a virgyn schal haue in





wombe & sche schal bere a sone/
& thei schulen clepe his name
emanuel/ that is to seie/ god
with us/

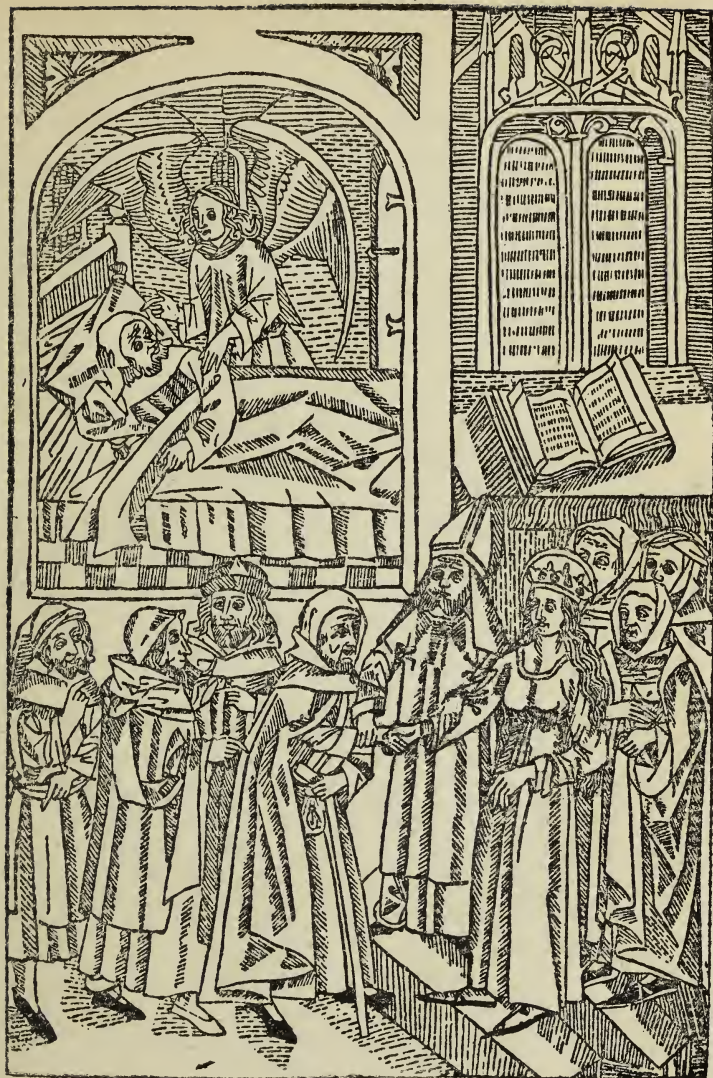
¶ Ioseph wos fro sleep/ and dide
as the aungel of the lord comaun-
did him/ & took marie his wiif/

¶ And he knewe hir not til sche
hadde borun hir first bigetun sone/
& clepid his name Ihesus.

THEKFOR whanne ihesus
was borun in Bethleem of iuda/
in the dayes of king Eroude/ lo
astrompens camen fro the east to
ierusalem & seiden/ where is he
that is borun king of iewis/ for
we han seen his sterre in the east/
and we comen for to worship
hym.

But king eroude herde & was
troublid/ and al ierusalem with
hym/ & he gaderid to gidre al the
princis of prestis and scribis of
the puple/ & enquerid of hem
where crist shulde be borun.





LUKE.



And it was don/ in
tho daies/ a maunde-
ment wente out fro
the emperroure august/
that al the world
schulde be discryued. This first
discryuynge was maud of siryn
iustice of sirie. And alle men
wenten to make professioun/ eche
in to his owne citee. And Joseph
wente up fro galile/ fro the citee
nazareth/ in to iudee/ in to a cite
of dauith that is clepid bethleem/
for that he was of the hous and
of the meynee of dauith/ that he
schulde knowleche with marie/
his wiif that was weddid to hym/
and was greet with child/

And it was don while thei
weren there/ the daies weren
fulfillid that sche schulde bere
child/ and sche bare hir first borun
sone/ and wlapid hym in clothis/
and leide hym in a cracche/ for





ther was no place to hym in no chaumbre/

¶ And schepherdis weren in the same cuntre/ wakyng and keepinge the watchis of the nyzt on her flock/ and lo the aungel of the lord stood bisidis hem/ and the cleernesse of god schyned aboute hem/ and thei dredden with greet drede.

And the aungel seide to hem/ nyle ze drede/ for lo I preche to zou/ a greet ioye/ that schal be to alle puple/ for a sauour is borun to dai to zou/ that is crist/ the lord in the citee of dauith/ and this is a token to zou/ ze schuln fynde a zunge child wlapid in clothis/ and leide in a cracche/ and sudeynli there was made with the aungel a multitude of heuenli knyztod/ heripng god a seipng/ glorie be in the hizist thingis to god/ and in erthe pees be to men of good wille.





LUKE.

Aftir that the daies
of purcacioun of marie
weren fullid aftir
moises lawe/ thei to-
ken hym in to ierusa-
lem to offre hem to the lord/ as it
is writun in the lawe of the lord/
for eueri male kynde openenynge
the wombe/ schal be clepid holi to
the lord/ and that thei schuln zeue
an offrynge/ aftir that is seide in
the lawe of the lord/ a peire of
turtus or tweie culuere briddis.

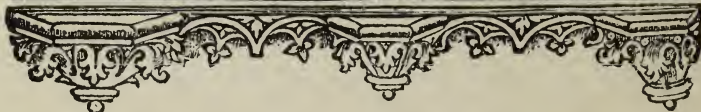
¶ And lo a man was in ieru-
salem/ whos name was symeon/
and this man was iust and ver-
tuous/ and abood the counforte of
israel/ and the holi goost was in
hym/ and he hadde taken an
answere of the holi goost/ that he
schulde not se deeth/ but he saie
first the crist of the lord/ and he
cam in spirit in to the temple/
and whanne his fadir and modir





led den the childe ihesus to do
aftir the custum of the lawe for
hym/ he took hym in to his
armys/ and he blessed god and
seide/ lord now thou leue thi
seruaunt/ and aftir thi word in
pees/ for myn izen hau seen thyn
helthe/ whiche thou hast made
redi/ bifor the face of alle puplis/
lizt to the schewyng of hethen
men/ and glorie of thi peple israel.

And anna was a profetesse
the douzter of samuel/ of the
lynage of aser/ and sche hadde
gon forth in many daies/ hadde
lyued with her housbonde seue-
ne zeer fro hir maidenhood/ and this
was a widowe/ to foure score zeer
& foure/ and sche departid not fro
the temple/ but serued god nyzt
and dai in fastyngis and preiers/
and this cam upon hem in thilke
our/ and knowlechid to the lord
and spake of hym to alle that
abiden the redempcioun of israel.





MATTHEW.

AN whanne thei
werun gon awei/ lo
the aungel of the
lord/ apperid to ioseph
in sleep/ and seide/
rise up & take the child & his
modir and fle in to egipt/ & be
thou there til that I seye to thee/
for it is come/ that eroude seke
the child for to distri hym/ and
ioseph roos/ & took the child & his
modir by nyzt/ and wente in to
egipt/ & he was there to the deeth
of eroude/ that it schulde be ful-
fillid that was seid of the lord bi
the profete seiyng/ Fro egipt I
haue clepid my sone.

Thanne eroude seynge that he
was disceyued of the astrompyens
was ful wrooth/ & he sente & slew
alle the children that weren in
bethleem & in al the coostis therof/
fro ij zere age & with yn/ after
the tyme that he had enquerid of





the afrompyenes. Than it was
fulfillid that was leid by jeremy
the profete seiyng. A boyce was
herd an hiz wepyng & moch
weilyng/ rachel bi wepyng hir
sones/ and sche wolde not be
countfortid for thei ben not.

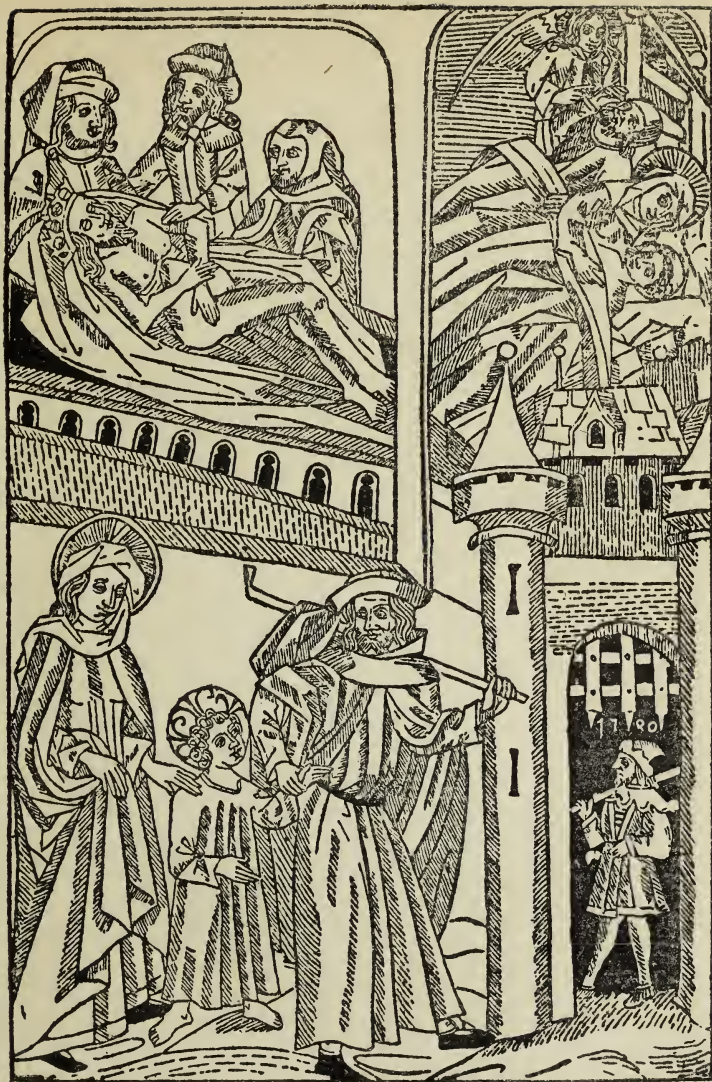


But whanne eroude was deed/
lo the aungel of the lord apperid
to ioseph in sleep in egipt & seide/
rise up & take the child & his modir/
& go in to the lond of israel/ for
thei that souzten the liif of the
child ben deed. Ioseph roos &
took the child and his modir/ &
cam in to the lond of israel.



And he herde that archelaus
regned in iude for eroude his
fadre/ & dredde for to go thidir/
and he was warned in sleep/ and
wente in to the parties of galilee/
and cam & dwelte in a cite that is
clepid nazareth/ that it schulde be
fulfillid that was seid bi profetis/
for he schal be clepid a nazarey.





MATTHEW.

M tho daies soon bapt-
 ist cam & prechid in
 the desert of iudee &
 seide/ do ye penance
 for the kyngdom of
 heuenes schal nyȝ/ for this is he
 of whom it is leid bi Iſaie the
 profete seiynge/ a vois of a crier
 in desert/ make ye redi the weyes
 of the lord/ make ye ript the pathis
 of hym/ and this Ioon hadde clo-
 thing of camels heris/ and a gir-
 dil of skyn aboute his leendis/ &
 his mete was hony soukis and
 hony of the wode.

Thanne ierusalem wente out to
 hym and al iudee/ & al the cuntre
 aboute iordan/ & thei werun waish-
 chen of hym in iordan/ & know-
 lechiden her synnes.

But he siz many of farisies & of
 saduces comynge to his baptem/
 and seide to hem/ generaciouns
 of eddris/ who schewid to you to

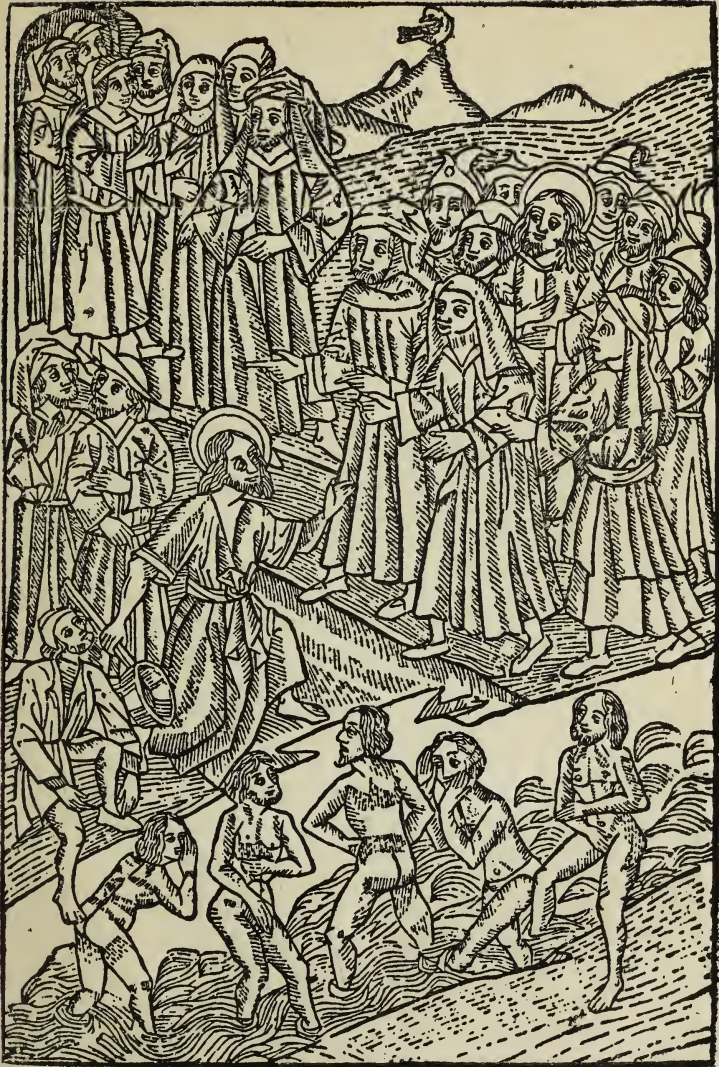




He fro wrath that is to come/
therefor do ye worthi fruytis of
penaunce/ & nyle ye seie with ynne
you/ we han abraham to tadir/
for I seie to you that god is mygti
to reise up of thes stoness the soness
of abraham/ & now the axe is
putte to the root of the tre/ ther-
for euery tre that makith not good
fruyt/ schal be kutte down/ & schal
be cast in to the fire.

I waisch you in watyr/ in to
penaunce/ but he that schal come
astir me/ is stronger than I whos
schoon I am not worthi to bere/
he schal baptise you in the holi
goost and fier/ whos wenewynge
clooth is in his hond/ and he schal
fulli clense his corn floor/ and
schal gadere his whete in to his
berne/ but the chaf he schal brenne
with fier that mai not be quen-
chid. Thanne Ihesus cam fro
Galilee to Jordan to Joon/ to be
baptised of hym.





MARK.

IHO was in desert baptisynge and prechynge the baptysm of penaunce in to remys-sioun of synnes/ and al the cuntre of iudee wenten out to hym/ and al men of ierusalem/ and thei weren baptisid of hym in the flum Jordan/ and knowlechediden her synnes. And Jon was clothid with heeris of camels/ and a girdil of skyn was aboute his lendis/ and he ete hony soukis/ and wilde hony/ And prechide and seide/ a stronger than I schal come aftir me/ and I am not worthi to knele down & vnlace his schoon/ I haue baptisid you in water/ but he schal baptise you in the holi goost. And it was don in tho dayes ihesus came fro nazareth of galilee/ & was baptisid of Joon in Jordan/ and anon he wente vp of the watir and saie



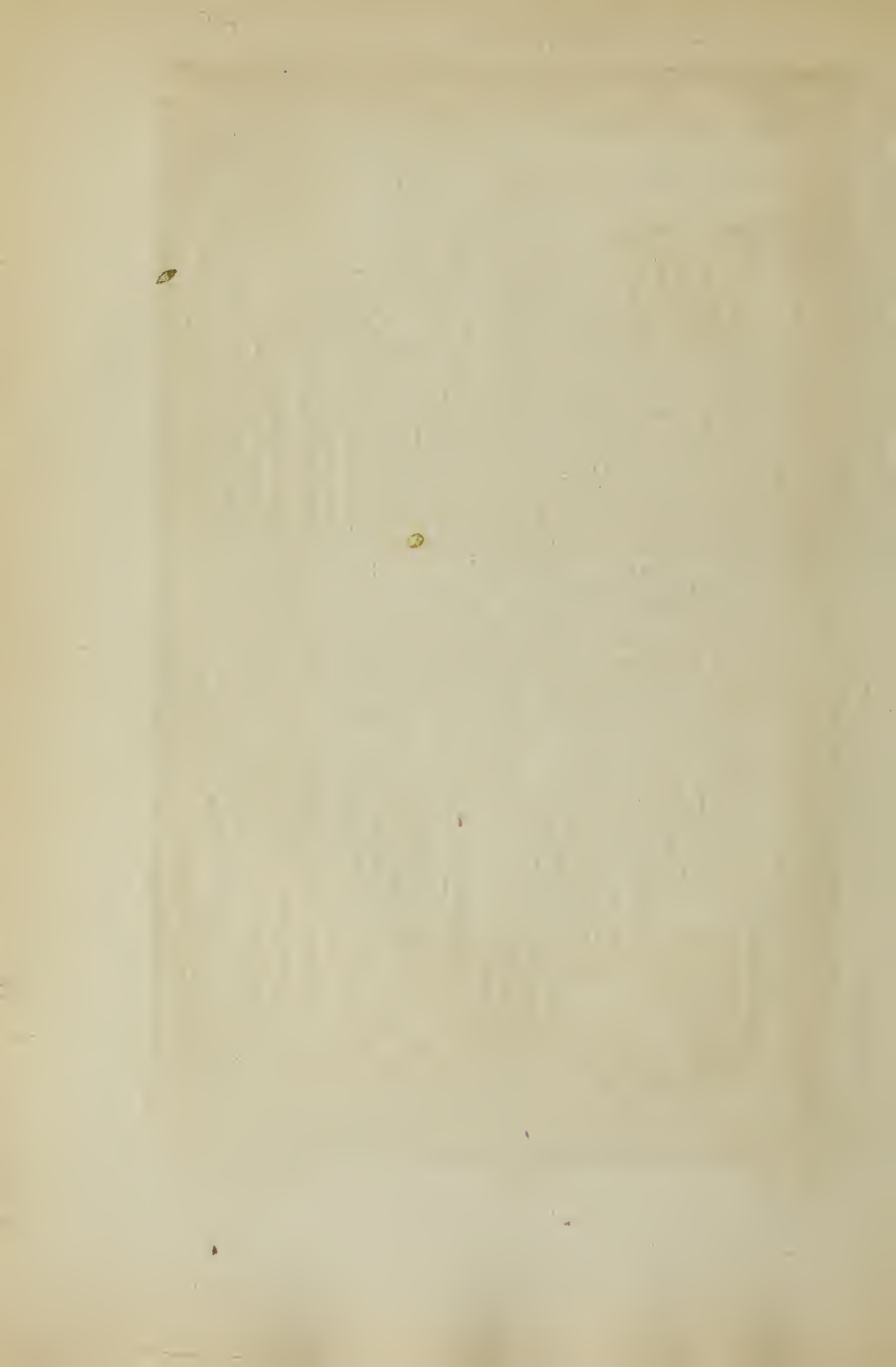


heuenes openede/ and the holi
goost comynge down as a culuer/
and dwellynge in hym/ and a vois
was made fro heuenes/ thou art
my louede sone/ in the I am ple-
side. And anoon the spirit puttide
hym forthe in to deserte/ and he
was in deserte fourti dayes and
fourty nyztis/ and was temptid of
sathanas/ and he was with beestis/
and aungels mynystriden to hym.

But aftir that Joon was takun/
ihesus cam in to galilee/ & prechide
the gospel of the kyngdom of god
and seide/ that the tyme is ful-
fillide/ and the kingdom of god
schal come nyz/ do ye penaunce/
and bileue ye to the gospel. And
as he passide bi sidis the see of
galile/ he saue symounde and an-
drewwe his brother castynge her
nettis in to the see/ For thei weren
fischers/ and ihesus seide to hem/
come ye aftir me/ I schal make
you to be made fischers of men.







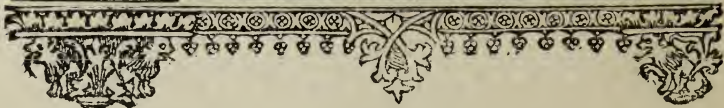
MARK.

AND the farisees and
 summe of the scribis
 camen fro ierusalem
 togidir to hym. And
 whanne thei hadden
 seen summe of hile disciplis ete
 breed with vnwailchen hoondis/
 thei blameden. The farisees and
 alle the iewis eten not/ but thei
 wailchen ofte her hoondis/ hold-
 ynge the tradiciouns of eldere men.
 And whanne thei turnen azen fro
 cheppng/ thei eten not/ but thei
 ben wailchen/ and many other
 thingis ben/ that ben taken to
 hem to kepe/ wailchngis of cup-
 pis/ and of watir vessels/ and of
 vessels of bras/ and of beddis.
 And farisees and scribis axiden
 hym/ and seiden/ Wihi gon not
 thi disciplis aftir the tradicioun of
 eldere men/ but with vnwailchen
 hondis thei eten breed? And he
 answeride/ and seide to hem/





ysaie prophesiede wel of zou/ ypo-
critis/ as it is writun/ This puple
worschipith me with lippis/ but
her herte is fer fro me/ and in veyn
thei worschpen me/ techinge the
doctrines and the heestis of men.
For ze leeuē the maundement
of god/ and holden the tradiciouns
of men/ walschynge of watir ves-
sels/ and of cuppis/ and many
othir thingis lijk to these ye doon.
And he seide to hem/ Wel ze han
maad the maundemente of god
boide/ to kepe zoure tradicioun.
For Moyles seide/ Worschipe thy
fadir and thy modir/ and he that
curlith fadir or modir/ die he by
deeth. But ze seien/ If a man
seie to fadir or modir/ Corban/
that is/ What euer zifte is of me/
it schal profite to thee/ and ouer
ze suffren not hym do ony thing
to fadir or modir/ and ze breken
the word of god by zoure tradi-
cioun/ that ze han zouun.





MARK.

AND he seide to hem/ in
that dai whanne euen-
yng was come/ passe
we azenward/ and thei
lestren the puple/ and
token hym/ so that he was in a
boot and othere botis weren with
hym.

And a greet storme of wynde
was made/ and kest wawis in to
the boot/ so that the boot was ful/
and he was in the hyndir part of
the boot/ and sleppte on a pelewe/
and thei reisen hym/ and seiden
to hym/ maister perteyneth it not
to thee/ that we perischen/ and he
roos bp and manasside the wynde/
and seide to the se/ be stille were
dounge/ and the wynde ceeside/
and greet pesiblenes was made/
and he seide to hem/ what dreden
ye/ ye han no feith zit/ and thei
dreden with greet drede/ and sei-
den to eche other/ who gellist thou

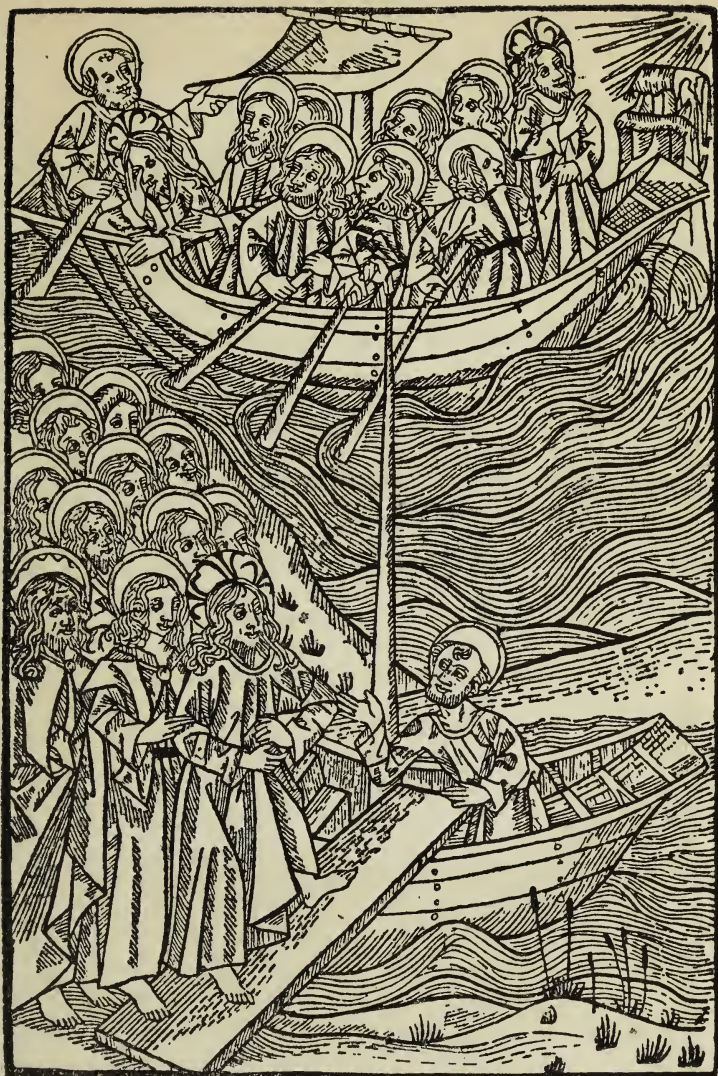




is this/ for the wynde and the see
obeisken to hym.

And thei camen ouere the see/
in to the cuntre of gerazenes/
and aftir that he was gon out of
the boot/ anoon a man in an vn-
clene spirit ranne out of buriels
to hym/ whiche man hadde an
hous in biriels/ and nether with
chaynes now myzte ony man
bynde hym/ for oft tymes he was
bounden in stockis and cheynes
and he hadde broken the cheynes
and hadde brokun the stockis to
smale gobetis/ and no man myzte
make hym tame/ & euermore nyzt
and day in birielis and in hillis/
he was cripnge/ and berynge hym-
self with stones/ and he siz ihesus
after and ranne and worlchipside
hym/ and he cried with greet vois
and seide/ what to me and to thee/
thou ihesus the sone of the hizist
god/ I coniure thee bi god/ that thou
turmente me not.





LUKE.

AN Lo a synful wom-
man that was in the
citee/ as sche knewe
that ihesus late at the
mete/ in the hous of
the farisee/ sche brouzte an ala-
bastre boxe of oynement/ and sche
stode bihinde his feet/ and
began to moiste his feet with tee-
ris/ and wipid with the heeris of
hir heed/ and kisse his feet/ and
anointid with oynement. And
the farisee seynge that hadde cle-
pid him/ selde with ynne hym
silk seynge/ if this were a profete/
he schulde wite/ who and what
maner womman it were that
touchith him/ for sche is a synful
womman/ and ihesus answerid
and seide to hym/ Symount I
haue summe thing to seie to thee/
and he seide/ maistir seie thou/ and
he answerid theie dettouris weren
to oo leener/ and oon ouzte syue





hundred pens/ and the tother fifti/
but whanne thei hadden not wher-
of thei schulden zilde/ he forzaf to
bothe/ who thanne loueth hym
more. Symount answerid and
seid/ I gesse that he/ to whom he
forzaf more/ and he answerid to
hym/ thou hast demed riztly. And
he turned to the womman/ and
seide to symounte/ seest thou this
womman/ I entrid in to thin hous/
thou zaf no water to my fete/ but
this hath moistid my feet with
teeris/ and wipid with hir heeris/
thou hast not zouun to me a cosse/
but this sithen sche entrid ceesid
not to kille my feet/ thou anoynt-
idist not myn heed with oile/ but
this anoyntid my feet with opne-
mente/ for the which thing I seie
to thee/ many synnes ben forzouun
to hir/ for sche hath loued mych/
and to whom is lesse forzouun/ he
loueth lesse/ and ihesus seide to hir/
thi synnes ben forzouun to thee.





MARK.



And soon of the cum-
penge answerid and
seide/ maister I haue
brouzt to thee my sone/
that hath a dumble
spirit/ and where euer he takith
hym/ he hurtliþ hym down/ and
he someth and betith togidre with
teeth/ and wexith drie/ and I seide
to thi discipulis that thei schulden
cast hym out/ and thei myzten
not/

And he answerid to hem and
seide/ A thou generacioun out of
bileue/ hou long schal I be among
you/ hou long schal I suffre you/
bringe ye hym to me.

And he axed his fadir/ hou
long is it sith this hath falle to
hym/ and he seide/ fro childehood/
and ofte he hath putte hym in to
fier/ and in to watir to lese hym/
but if thou maist ony thing help
us/ and haue merci on us/ and



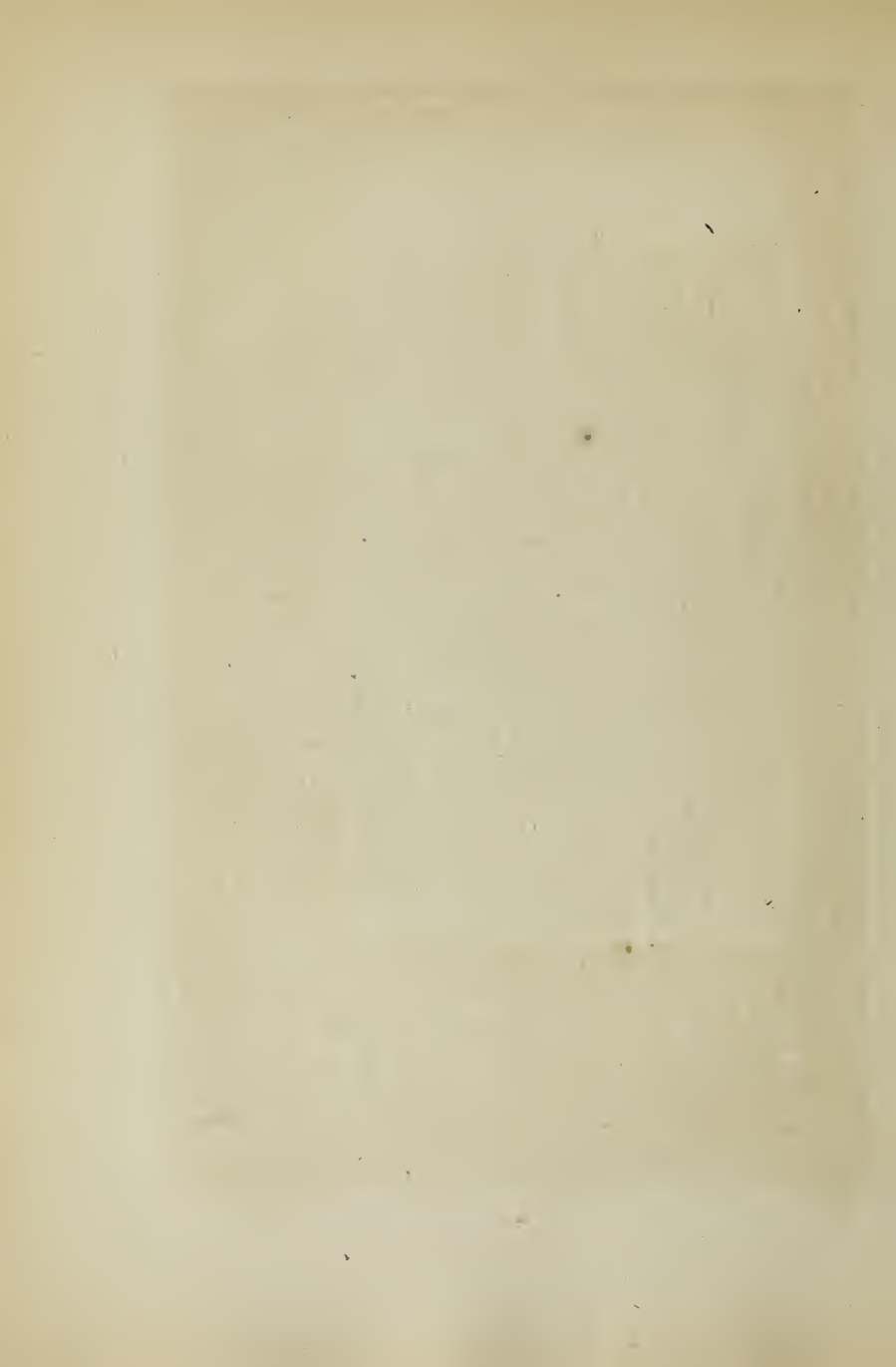


ihesus seide to hym/ if thou maist
bileue/ alle thingis ben possible to
man that beleueth/ and anoon the
fadir of the child cried with teeris
and seide/ lord I beleue lord help
thou myn vnbileue/

¶ And whanne ihesus hadde
seen the puple rennyng togidre
he manassid the vnclene spirit/
and seide to hym/ thou deef and
dounge spirit/ I comaunde thee
go out fro hym and entre no
more in to hym/ & he crynge and
myche to breidyng hym/ wente
out fro hym/ and he was made
as deed/ so that many seiden/
that he was deed/ & ihesus helde
his hond and lefte hym vp and
he roos/ and whanne he hadde
entrid in to an hous his disciplis
areden hym pryueli/ whi myzten
not we cast hym out/ and he seide
to hem/ this kynde in no thing
mai go out/ but in preier and
fastyng.



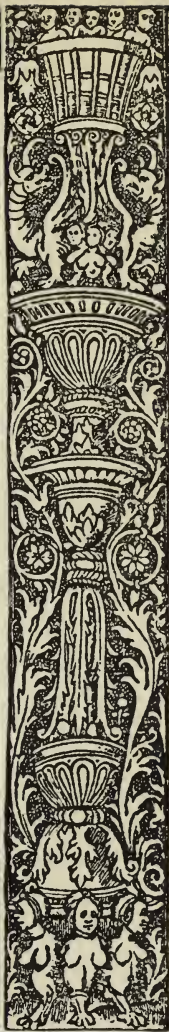




MATTHEW.

AND whanne hes
twelue disciplis werun
clepid togidre/ he gaf
to hem power of vn-
clene spiritis/ to cast
hem out of men/ and to hele eueri
langoure and sikenesse.

Ihesus sente these twelue/ &
comaundid hem and seide/ go ye
not in to the weye of hethen men/
and entre ye not in to the citees
of samaritans/ but rather go ye
to the schepe of the hous of israel
that han perischid. And go ye/ and
preche ye and seie that the kingdom
of heuenes schal ny3/ hele ye like
men/ reise ye deed men clense ye
mysels/ cast ye out deuelis/ frelī ye
han takun/ frelī zeue ye/ Nyle ye
weeld gold ne siluer ne money in
zoure girdlis/ not a scrippe in the
weye/ nether two cootis/ nether
schon nether a zerd/ for a werk
man is wothi his mete/





Ein to what euer cite or castel
ye schuln entre/ are ye who ther-
ynne is worthi/ & there dwelle ye
til ye gon out/ and whanne ye goen
in to an hous/ grete ye it/ and seien/
pees to this hous/ and if thilke hous
be worthi/ zoure pees schal come on
it/ but if that hous be not worthi/
zoure pees schal turne azen to you/

And who euer rescepueth not
zou nether heerith zoure wordis/
go ye fro that hous or citee/ and
sprynge of the dust of zoure feet/
truli I seie to zou/ it schal be more
suffrable to the lond of men of
sodom and of Gommor/ In the
dai of Jugement/ thanne to thilke
cite/

Olo I sende zou as scheep in the
myddil of wolues/ therfor be ye
size as serpentis/ and symple as
dowues/ but be ye ware of men/
for thei schuln take zou in counce-
lis/ and thei schuln bete zou in her
synagogis.





MATTHEW.

BUT whan Ioon in
 boondis hadde herde
 the werkis of crist/ he
 sente twayne of hise
 disciplis/ and seide to
 hym/ art thou he that schal come/
 or we abiden an other/ and ihesus
 answerid and seide to hem/ go ye
 and telle azen to Ioon thoo thingis
 that ye han herd and seyn/ blinde
 men seen/ crokid men gon/ my-
 sels ben made clene/ deaf men
 heren/ deed men risen azen/ pore
 men ben taken to prechynge of
 the gospel/ and he is blestid that
 schal not be sclaundrid in me/ &
 whanne thei weren gon aweye/
 ihesus bigan to seie of Ioon to the
 puple/ what thing wenten ye out
 in to desert to se/ a reed wawid
 with the wynde/ or what thing
 wenten ye out to se/ a man clothid
 with softe clothis/ lo thei that ben
 clothid with softe clothis/ ben in

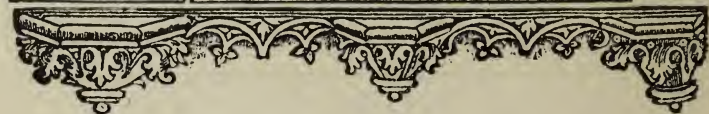


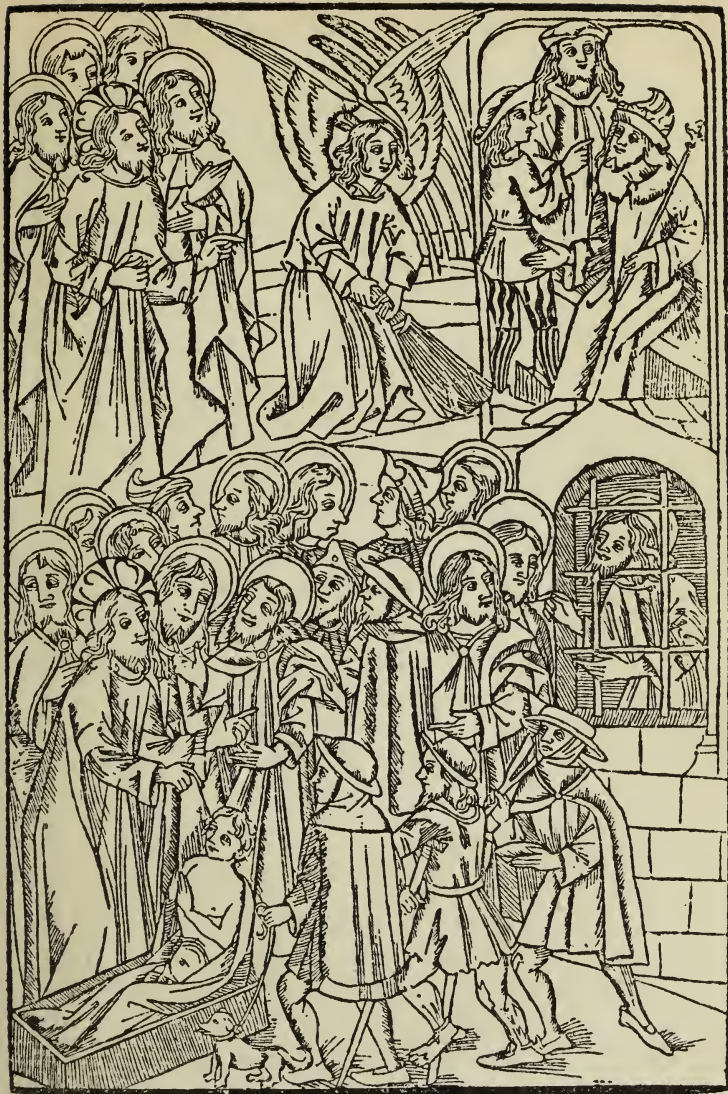


the housis of kyngis/ but what
thing wenten ye out to se/ a pro-
fete/ zhe I seie to you/ & more
thanne a profete/ for this is he of
whom it is writun/ lo I sende
myn aungel bifor thi face/ that
schal make redi thi weye bifor
thee.

Truli I seie to you/ there roos
noon more thanne Johnn Baptist
among the children of wommen/
but he that is lesse in the kyngdom
of heuenes/ is more thanne he/ and
fro the daies of Joon Baptist til
now/ the kyngdom of heuenes suf-
frith violence/ & violent men rauy-
schen it/ for alle profetis and the
lawe til to Jon profeciden/ and if
ye wolen rescpeue/ he is elie that
is to come/ he that hath eeris of
herynge/ here he.

But to whom schal I gesse this
generacioun like/ it is like to chil-
dren sittynge in cheppynge/ that
crien to her peeris.





MATTHEW.

THATTE summe of
the farilles & of the scri-
bis/ answered to
him & seiden/ Maistir
we wolen se a token of
thee/ which answered & seide to
hem/ an yuel kynrede & a spouse
breker/ sekith a tokene/ & a token
schal not be zounn to it/ but the
token of Jonas the profete/ for as
Jonas was in the wombe of a
whaal thre daies & thre nyztis/ so
mannes sone schal be in the herte
of the erthe thre daies and thre
nyztis/ & men of nynyue schulen
rise in doom with this generacioun
and schulen condempne it/ for thei
diden penaunce in the prechynge
of Jonas/ and lo here a gretter
than Jonas/ The qwene of the
south schal rise in doom with this
generacioun & schal condempne it/
for sche cam fro the endis of the
erthe to here the wilsom of salo-





mon/ & lo here a gretter than falo-
mon. Whann an vnclene spirit
goith out from a man/ he goith bi
drie placis & sekith reste & findith
not/ than he seith/ I schal turne
azen in to myn hous fro whens I
wente out/ & he cometh & syndith
it uoide & clenad with bisoms &
maide faire/

Erhan he goith & takith with
hym seuen other spiritis wors than
him self/ & thei entren & dwellen
there/ & the last thingis of that
man ben made worse thanne the
former/ so it schal be to this worst
generacioun.

Czit while he spake to the puple/
lo his modir & hise britheren stoden
without forth sekinge to speke
with hym. He answerid to the
man that spake to hym/ and seide/
who is my modir/ & who ben my
britheren/ & he heeld forth his
hond in to his disciplis & seide/ lo
my modir and my britheren.





MATTHEW.

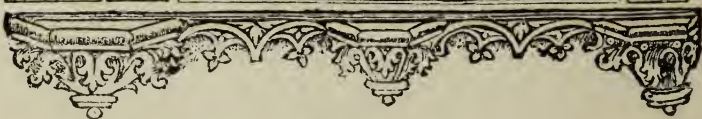
X & spake to hem many thingis in parablis & seide/ lo he that sowith zede out to sowe his seed/ And while he sowith/ sum seed is fillen biſidis the wey/ and briddis of the air camen/ and eten hem/ but othir sedis fillen in to stony placis/ where thei hadden not moch erthe/ & anon thei sprungun vp/ for thei hadden not depnes of erthe/ but whan the sunne was risen/ thei ſwaliden/ & for thei hadden not roote thei dried up/ & othir sedis fillen among thornes/ & thornes woren up/ & strangliden hem/ but othir seed is fillen in to good lond/ and zauen fruyt/ sum an hundride foold/ another ſixti foold/ an other thritti foold/ he that hath eeris of heringe/ here he.

& the disciplis camen nyz/ & leiden to him/ whi ſpekist thou in





parablis to hem/ & he answeride
& seide to hem/ for to you it is zounn
to knowe the priuytees of the king-
dom of heuenes/ but it is not zounn
to hem/ for it schal be zounn to hym
that hath/ & he schal haue plente/
but if a man hath not/ also that
thing that he hath/ schal be taken
awey fro him/ therfor I speke to
hem in parablis/ for thei seinge/
se not/ & thei heringe heren not/
nether vnderstonden/ that the pro-
fecie of I saie seynge befulfillid in
hem/ with heringe ye schulen here
& ye schulen not vnderstond and ye
seynge/ schulen se/ and ye schuln
not se/ for the herte of this puple
is geerli fattid/ and thei herden
heuyli with eris/ and thei han clo-
sid her izen/ leest cumtyme thei seen
with izen and heren with eeris &
vnderstonden in herte/ and thei ben
conuertid & I heele hem/ But
zoure izen that seen ben bledd/ &
zoure eeris that heren.

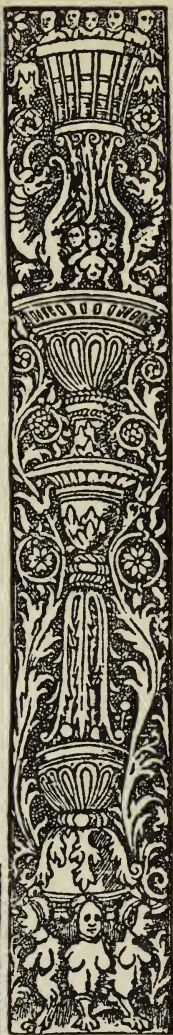




MATTHEW.

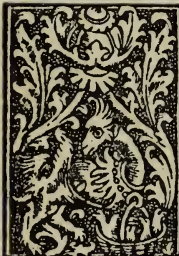


ANOTHER parable
 ihesus puttid forth to
 hem and seide/ the
 kyngdom of heuenes
 is made like to a man
 that sewe good seed in his feeld/
 and whanne men slepten/ his ene-
 my cam and sewe aboue taris in
 the myddil of whete/ & wente awei/
 but whanne the erbe was growun
 & made crypt/ thanne the taris ap-
 pereden/ & the seruauntis of the
 housbonde man camen and seiden
 to him/ lord where thou hast not
 sowun good seed in thim feeld/
 wherof thanne hath it taris/ & he
 seide to hem/ an enemy hath don
 this thing/ & the seruauntis seiden
 to him/ wolt thou we gon & gadre
 hem/ & he seide/ nai/ lest perauen-
 ture ye in gaderinge taris/ drawen
 bp with hem the whete bi the root/
 suffre ye hem bothe were in to re-
 pyngge tyme/ & in the tyme of ripe





corn/ I schal seie to the repers/
first/ gadere ye to gidre the taaris/
& bynde hem togidre in knycchis
to be brente/ but gadre ye the whete
in to my berne.



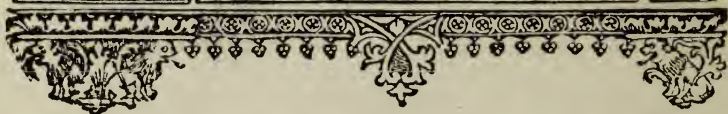
Another parable ihesus putte
forth to hem and seide/ the kyng-
dom of heuenes is like to a corne
of syneuey/ whiche a man took &
sewe in his feeld/ which is the leest
of alle sedis/ but whanne it hath
woren/ it is the molste of alle wor-
tis/ & is made a tree/ so that brid-
dis of the eir/ comen & dwellen in
the bowis therof.



Another parable ihesus spak to
hem/ the kyngdom of heuene is
like to sourdouz/ which a womman
took & hid in thre mesuris of mele/
til it were al sourid.



Ihesus spak alle these thingis
in parablis to the puple/ & he spak
not to hem without parablis/ that
it schulde be fulfillid/ that is seid
bi the profete.





MATTHEW.



And ihesus zede out fro
thennes/ & wente in to
the coostis of rye & of
sidon/ and lo a wom-
man of canane zede out
of tho coostis/ and cried & seide to
hym/ lord the sone of dauith/ haue
merci on me/ my douztir is yuel
traueilid of a fend/ and he answ-
erid not to hir a word/ and hise
disciplis camen/ & preieden hym &
seiden/ leue thou hir/ for sche crieth
aftir vs/ he answerid & seide/ I am
not sente but to the scheep of the
hous of Israel that perischiden/ &
sche came and worschipped him &
seide/ lorde help me/ whiche an-
werede & seide/ it is not good to
take the breed of children/ and
caste to houndis.

And sche seide/ this lord/ for
whelpis eten of the crommys/ that
fallen down fro the bord of her
lordis/ thanne ihesus answeride/



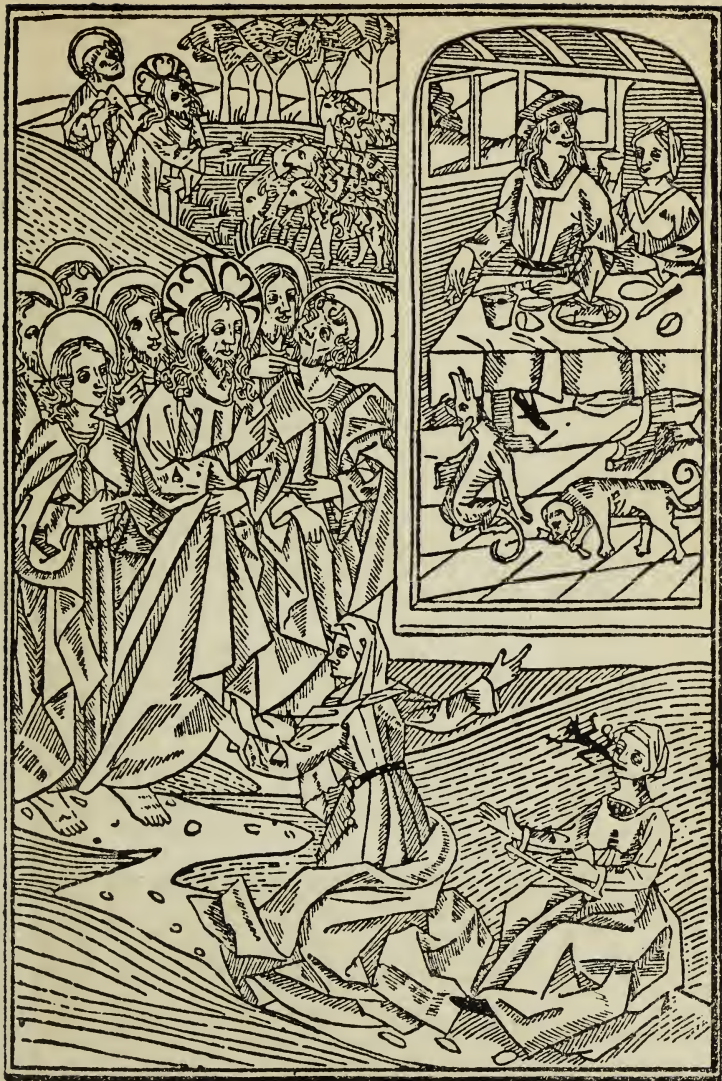


& seide to hir/ a womman/ thi feith
is greet/ be it doon to thee/ as
thou wilt/ & hir douztir was biled
fro that our.

And whanne ihesus hadde pas-
sid fro thennes/ he came bisidis the
see of galale/ and he zede bp in to
an hil/ & sat there/ and myche pe-
ple came to hym/ and hadden with
hem doumbe men/ & crokid/ & feble
and blynde & many other/ and
casten down hem at his feet/ & he
helide hem/ so that the puple won-
dride/ seyng doumbe men spek-
yng/ & crokide men goyng blynde
men seyng/ & thei magnifieden
god of israel.

And ihesus whanne hise disci-
plis weren clepid togidre/ seide
to hem/ I haue reuthe of the pu-
ple/ for thei han abiden now thre
dayes with me & han no thing
to ete/ and I wole not leue hem
fastyng/ lest thei failen in the
weye.





MATTHEW.

AN whanne hise discipulis camen ouer the see/ thei forzaten to take looues/ & he seide to hem/ bihold ye & be ware of souldouz of Pharisees & saduceis/ & thei thouzten among hem/ & seiden/ for we han not take looues/ zit vnderstonden not ye ne-ther han mynde of fyue loues in to fyue thousand of men/ & hou many cofyns ye token/ nether of seuen looues in four thousand of men/ and hou many lepus ye token.

Whi vnderstonde ye not/ for I seide not to zou of breed/ be ye ware of the souldouz of Pharisees & saduceis/ thanne thei vnderstoden/ that he seide not be ware of souldouz of loues/ but of the techynge of farisees & saduceis.

And ihesus cam in to the partis of cesarie of philip/ & axrd hise discipulis and seide/ whom seien men

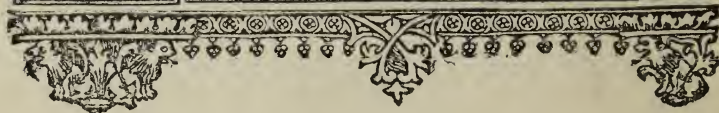


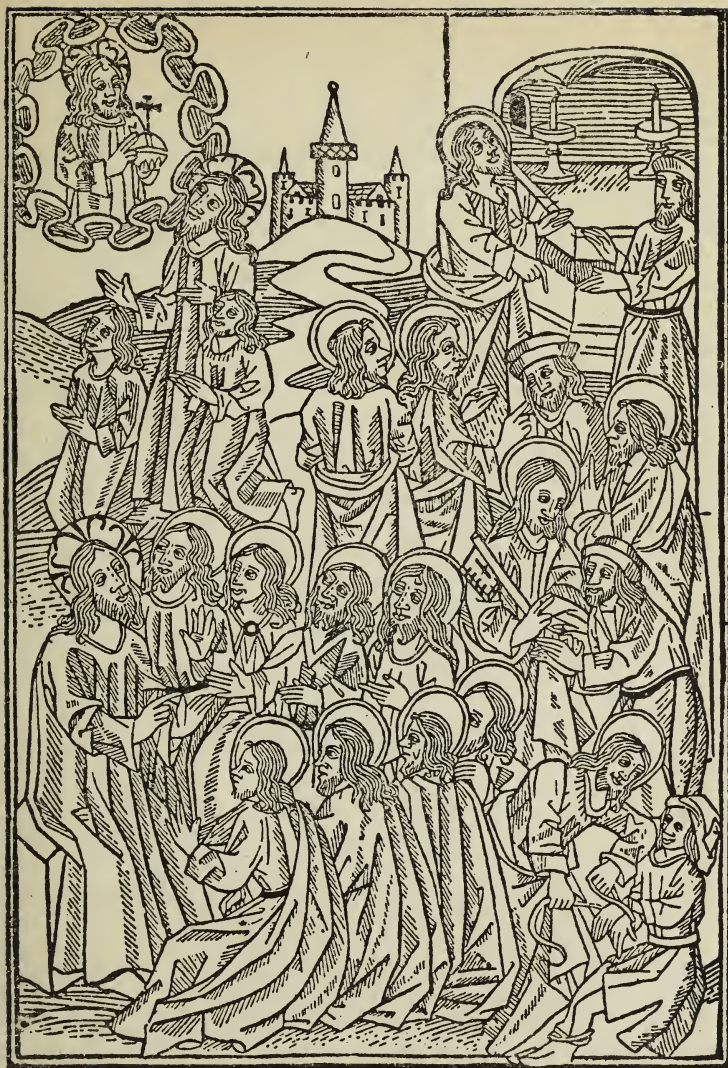


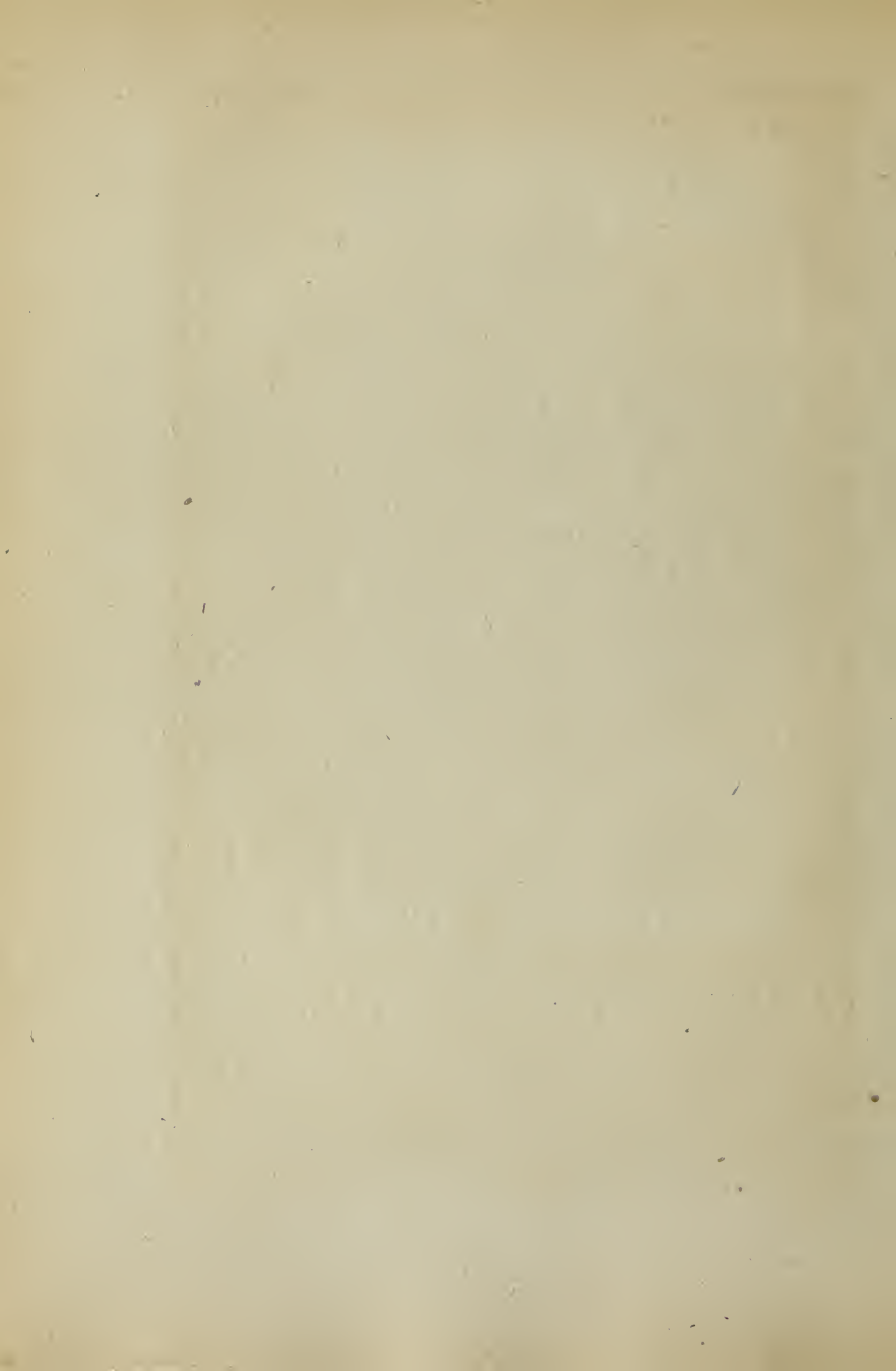
to be mannes sone/ and thei seiden/
summe ion Baptist/ other elie/ &
other ieremy/ or oon of the profe-
tis/ ihesus seide to hem/ but whom
seien ye me to be.



Symount Petir answeride &
seide/ thou art crist the sone of god
lyuyng/ ihesus answeride & seide
to hym/ blessid art thou Symount
bariona/ thai is sone of culuer/ for
flesch & blode schewid not to thee/
but my fadir that is in heuene/ &
I seye to thee that thou art petir/
& on this ston I schal bilde my
chirche/ and the zatis of helle schu-
len not haue myght azens it/ & to
the I schal zeue the keyes of the
kyngdom of heuenes & what euer
thou schalt bynde on erthe/ schal be
bounden also in heuenes/ & what
euer thou schalt vnbynde on erthe/
schal be vnbounden also in heuenes.
Thanne he comaundide to hise dis-
cypelis/ that thei schulden seie to no
man/ that he was Crist.







MATTHEW.

M that oure the disci-
 plis camen to ihesus
 & seiden/ who gossest
 thou is gretter in the
 kyngdom of heuenes/
 & ihesus clepid a litil child/ & put
 hem in the myddil of hem/ and
 seide/ I seye treuthe to zou/ but ye
 be turned & made as litil children/
 ye schulen not entre in to the kyn-
 dom of heuenes/ therfor who euer
 mekith him as this litil child/ he
 is gretter in the kyngdom of heu-
 enes/ & he that rescepuethoon suche
 litil child in my name/ rescepueth
 me/ but who so sclaundreth oon of
 these smale that bileuen in me it
 spedith to hym/ that a mylle stoon
 of assis be hangid in his necke & he
 be drenchid in the depnesse of the
 see/wo to the world for sclaundris/
 For it is nede/ that sclaundris
 come/ netheles wo to thilke man/
 bi whom a sclaundre cometh.

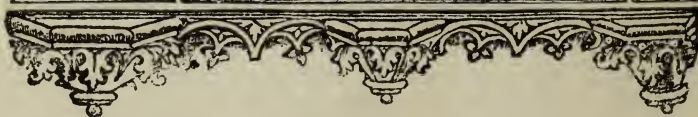


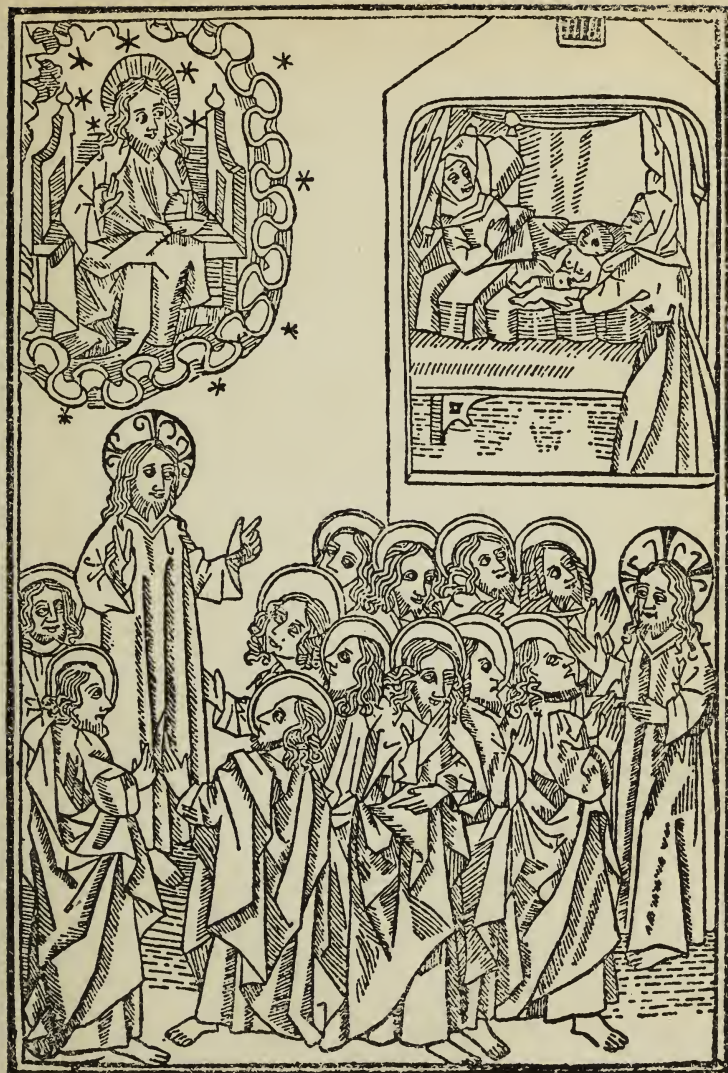


And if thin hond or thi foot
sclaundrith thee/ kit it of & cast
awey fro thee/ it is bette to thee
to entre to liif/ feble ether crokid/
than haupnge two hondis/ or
tweyne feet to be sente in to euer-
lastinge fier.

And if thin ize sclaundre thee/
pulle it out & caste aweye fro thee/
it is beter to thee with oon ize to
entre in to liif/ thanne haupnge
tweyne izen to be sente in to the fier
of helle.

Se ye that ye dispise not oon of
these of litil/ for I sey to zou/ that
the angelis of hem in heuenes/
seen euermore the face of my fadir
that is in heuenes/ for mannes
sone cam to saue that thing that
perischid/ what semeth to zou/ if
there weren to sum man an hun-
drid scheep & oon of hem hath errid/
where he schal not leue nynti &
nyne in desert/ and schal go to
seche that/ that errid.





JOHN.

THERFOR ihesus
cam in a citee of sama-
rie/ that is clepid sikar/
bidis the place that
Jacob gaf to Jolep his
sone/ and the welle of Jacob was
there/ and ihesus was weri of the
iournei/ and sat thus on the welle/

And the our was as it were the
Arte/ and a womman cam fro sa-
marie/ to drawe watir/ and ihesus
seith to hir/ zeue me drynke/ ther-
for thilke womman of samarie
seith to hym/ hou thou whanne
thou art a ietwe/ arist of me drynke
that am a womman of samarie/
for ietwis usen not to dele with sa-
maritans/ ihesus answerid and
seide to hir/ eche man that dryn-
kith of this watir/ schal thirst est-
sone/ but he that drynkith of the
watir that I schal zeue hym/ schal
not thirst withouten ende.

And camen to hym/ in the meene





while hise disciplis preieden hym
and seiden/maillir ete/but he seide
to hem/ I haue mete to ete/ that
ye knowen not/ therfor the disci-
plis seiden to gidre/ whether ony
man hath brouzte hym mete to ete/
ihesus seith to hem/ my mete is
that I do the wille of hym that
sente me/ that I persourme the
werk of him.

Whether ye seien not/ that zit
foure monethis ben/ and ripe corne
cometh/ lo I seie to zou/ leste up
zoure izen and se ye the feldis/ for
now thei ben white to repe/ and he
that repith/ takith hire/ and gade-
rith frupt in to euerlastinge liif/
that bothe he that sowith and he
that ripith/ haue ioie to gidre/ in
this thing is the word trewe/ for
another is that sowith and another
that repith/ I sente zou to repe that
that ye han not traueilid/ other
men han traueilid/ and ye han en-
trid in to her traueilis.





JOHN.



AND in Ierusalem is a
waſchynge place/ that
in ebrewe is named
bethſaida/ and hath
ſyue porchis/ in theſe
laſe a greete multitude of ſike men/
blinde/ crokid/ and drie/ abidyng
the mounge of the watir/ for the
aungel of the lord cam down cer-
teyn tymes in to the watir/ and
the watir was moued/ and he that
firſt cam down in to the fiſterne
aſtir the mounge of the watir
was made hool of what euer ſike-
neſſe he was holden/ and a man
was there hauynge eizte and thirti
zeer in his ſikeneſſe/ and whanne
ihelus hadde ſeen hym liggyng
and hadde knowen/ that he hadde
myche tyme/ he ſeith to him/ wolt
thou be made hool/ the ſike man
anſwerid to hym/ lord I haue no
man that whanne the water is
moued to putte me in to the ciſ-

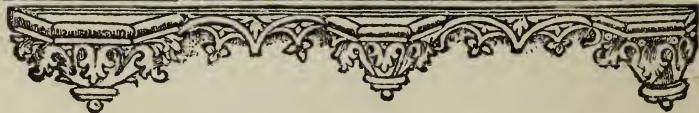




terne/ for the while I come/ another goith down bisor me.

Ihesus seith to hym/ rise up/ take thi bed and go/ and anoon the man was made hool/ and took up his bedde and wente forth/ and it was saboth in that dai/ therfor the iewis seiden to hym that was made hool/ it is saboth/ it is not leful to thee/ to take aweie thi bedde/ he answerid to hem/ he that made me hool/ seide to me/ take thi bed and go/ therfor thei areden hym/ what man is that/ that seide to thee/ take vp thi bedde and go/ but he that was made hool/ wist not who it was/ and ihesus howid awei fro the puple that was sette in the place.

Aftirward ihesus foonde hym in the temple/ and seide to hym/ lo thou art made hool/ now nyle thou do synne/ lest ony worle thing bifalle to thee.





JOHN.

THERFOR thei seiden
to hym/ what tokene
thanne doist thou/ that
we seen and bileue to
thee/ what worchist
thou/ oure fadris eten manna in
deserte/ as it is writun/ he zaf to
hem breed/ fro heuene to ete/ ther-
for ihesus seith to hem/ truli truli I
seie to zou/ moises zaf zou not breed
fro heuene/ but my fadir zeueth
zou verri breed fro heuene/ for it
is verri brede that cometh down
fro heuene/ and zeueth liif to the
world. Therfor thei seiden to him/
lord euer zeue us this breed/ and
ihesus seide to hem/ I am breed
of liif/ he that cometh to me/ schal
not hungre/ he that bileueth in me
schal neuer thirft/ but I seide to
zou that ye han seen me/ and ye
bileueden not. Al thing that the
fadir zeueth to me schal come to
me/ and I schal not cast him out/





that cometh to me/ for I cam down
fro heuene/ not that I do my wille/
but the wille of hym that sente me/
& this is the wille of the fadir that
sente me/ that al thing that the fa-
dir zaf me/ I lese not of it/ but azen-
reile it in the last dai/ & this is the
wille of my fadir that sente me/
that eche man that seeth the sone/
and bileueth in hym/ haue euer-
lastyng liif/ and I schal azenreile
him in the last dai. Therfor ieiwis
grucchiden of hym for he hadde
seide. I am breed that cam down
fro heuene/ and thei seiden/ whe-
ther this is not ihesus the sone of
Ioseph/ whos fadir and modir we
han knowen/ hou thanne seith this
that I cam down fro heuene/ ther-
for ihesus answerid and seide to
hem/ nyle ye grucche to gidre.

No man mai come to me/ but
if the fadir that sente me drawe
hym/ and I schal azenreile hym
in the last dai.





MARK.

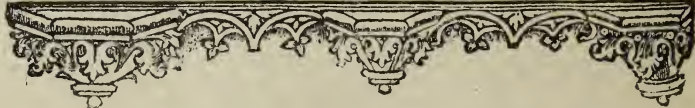


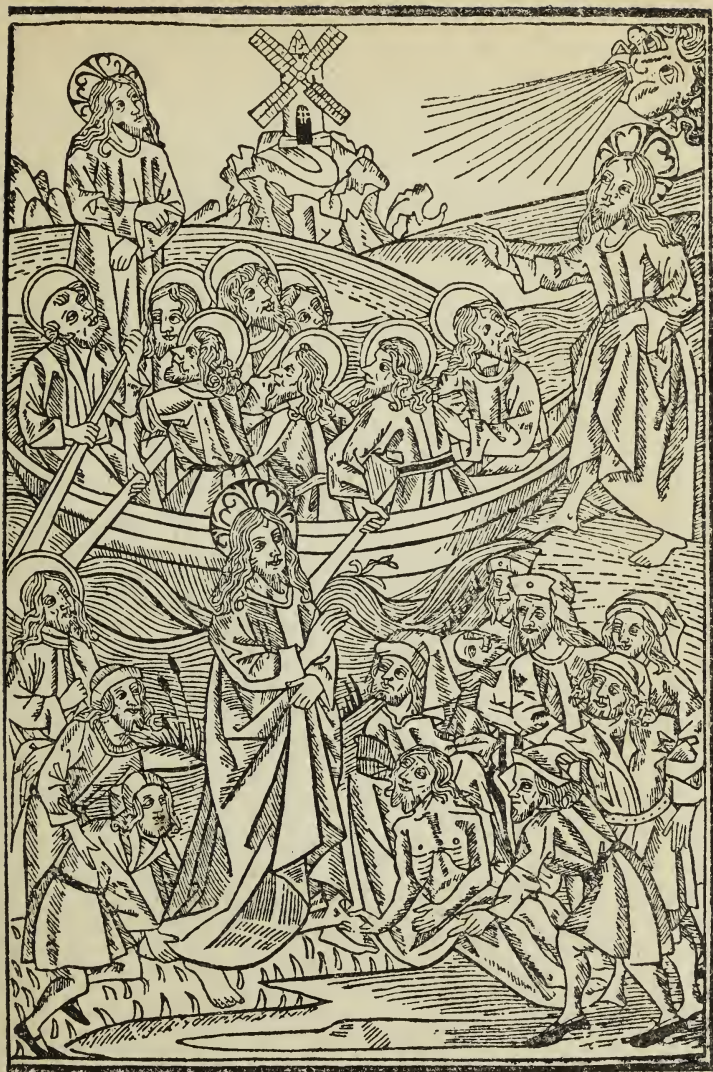
AND whanne he hadde
take the fyue looues
and tweie fischis/ he
biheeld in to heuene/
and blessed and brak
loues/ and gaf to hise disciplis/ that
thei schuln sette bifor hem/ and he
departed tweie fischis to alle/ and
alle eten and weren fulfillid/ and
thei token the relesis of broken me-
tis/ twelue coşpys ful/ and of the
fischis/ and thei that eten weren
fyue thousand of men/ & anoon he
made hise disciplis to gone vp in to
a boot/ to passe bifore hym ouer the
see to bethsaida/ the while he leste
the puple. ¶ And he saie hem tra-
ueilinge in rowinge/ for the wynde
was contrarie to hem/ and aboute
the fourthe wakinge of the nyzt/
he wandride on the see and cam to
hem/ and wolde passe hem/ and as
thei saien hym wandringe on the
see/ thei gelliden that it were a fan-

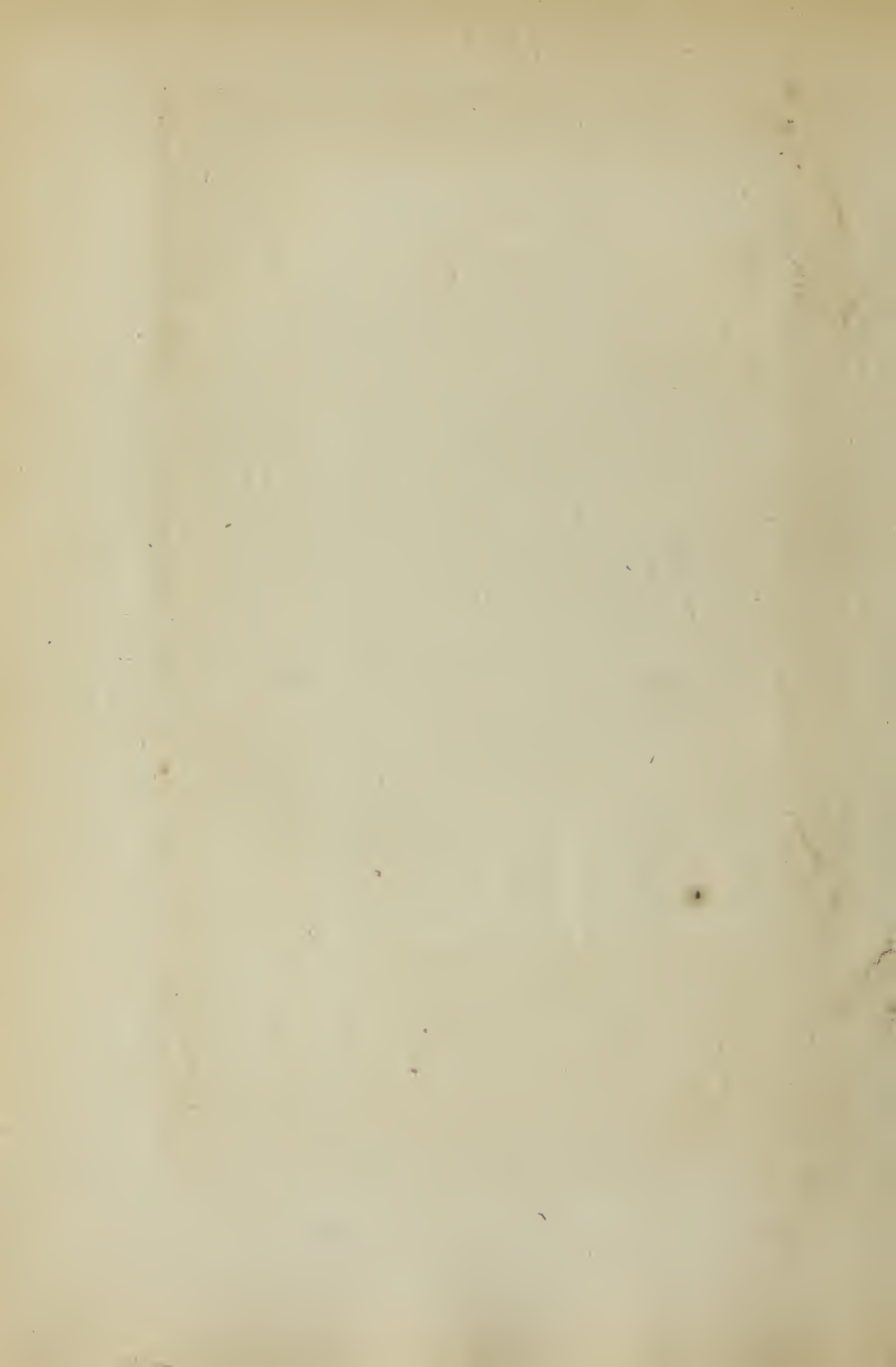




tum/ and crieden out/ for alle saien
hym/ and thei weren affraied/ and
anoon he spak with hem/ and seide
to hem/ triste ye/ I am/ nple ye
drede/ and he cam vp to hem in to
the boot/ and the wynde cessid/ and
thei wondriden more withynne
hem ilk/ for thei vnderstoden not
of the loues/ for her herte was
blyndid/ And whanne thei weren
passid ouer the see/ thei camen into
the lond of genazareth and settiden
to lond/ and whanne thei weren
gon out of the boot/ anoон thei
knewen hym/ and thei ran thoruz
al that cuntre/ and bigunnen to
brynge like men in beddis on eche
side where thei herden that he was/
and whidir euer he entrid in to
vilagis ether in to towines or in to
citees/ thei setten like men in stre-
tis/ and preieden hym/ that thei
schulden touche nameli the hem-
me of his cloth/ and hou many that
touchiden hym weren made saaf.







MATTHEW.

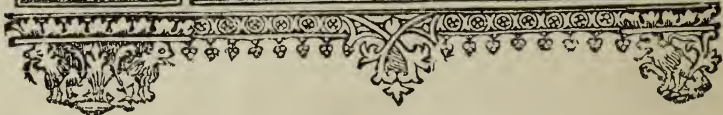


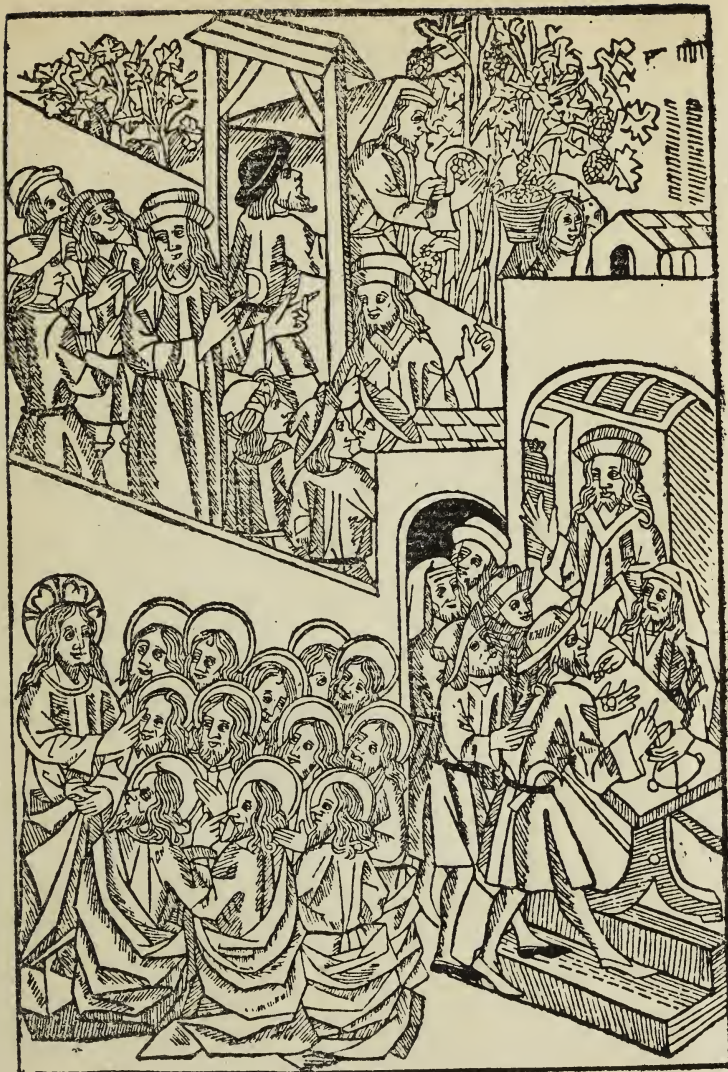
The kyngdom of heu-
nes is lic to an hous-
bonde man/that wente
out first bi the mortwen
to hire werkmen to his
bynezard/ & whanne couenaunt was
made with werkmen of a penye for
the day/ he sente hem in to his byn-
zard/ and he zede out aboute the
thridde oure/ & sixe othere stond-
ynge idil in the cheping/ and he
seide to hem/ go ye also in to my
bynezard/ & that/ that schal be rizt-
ful/ I schal zeue to zou/ & thei
wenten forzt/ eftsones he wente
out aboute the sixe our/ & the nyn-
the/ & dide on licke maner/ but
aboute the .xj. our he wente out/
& sonde other stondynge & he seide
to hem/ what stonden ye idil here
al day/ thei seiden to hym/ for no
man hath hiridus/ he seide to hem/
go ye also in to my bynezard. And
whanne euenynge was comen/ the





lord of the bynezerd seide to his
procuratour/ clepe the werkmen/
and zelde to hem her hire/ and big-
ynne thou at the laste til to the
first/ & so whanne thei weren comen
that camen aboute the .xi. our/ also
thei tooken eueryche of hem a peny/
but the first camen & demenden that
thei schulden take more/ but thei
token eche oon bi hym ilk a peny/
& in the takynge grucchiden azens
the housbonde man/ and seiden
these laste wrouzten oon our/ & thou
hast made hem euene to us/ that
han born the charge of the day &
the hete. And he answerid to oon
of hem/ & seide/ frend I do thee
no wrong/ where thou hast not ac-
ordid with me for a peny/ take thou
that that is thin & go/ for I wole zeue
to this laste man as to thee/ wher
it is not leful to me/ to do that I
wole/ where thin ise is wickid/ for
I am good/ so the laste schulen be
the friste/ and the first the laste.





MATTHEW.



And ihesus wente vp to ierusalem/ & toke hise .xij. disciplis in pry- upte/ & seide to hem/ lo we goen vp to ierusa- lem/ & mannes sone schal be bitaken to the prynces of preetis & scribis & thei schulen condempne hym to deeth/ & thei schulen bitake hym to hethen men/ for to be scorned/ and scorgid/ and crucifiede/ & the thridde day he schal rise azen to liif.

Thanne the modir of the sones of zebidee/ came to hym with her sones/ onourynge & arynge sum thing of hym/ & he seide to hir what wilt thou/ sche seide to hym/ seye that these twey myn sones sitte/ oon at thi rizthall/ & oon at thi lefthalle in thi kyngdom.

Ihesus answerd & seide/ ye wi- ten not what ye aren/ moun ye





drinke the cuppe/ whiche I schal
drynke/ thei seiden to hym we
moun/ he seith to hem/ ye schulen
drynke my cuppe/ but to sitte at
my rizthalf or lefthalf/ it is not
myn to zeue to zou but to whiche
it is made redi of my fadir.

¶ And the ten herynge hadden
indignacioun of the twey brith-
eren/ but ihesus clepid hem to him
and seide/ ye witen that princes of
hethen men/ ben lordis of hem/ &
thei that ben greettre/ bsen power
on hem.

¶ It schal not be so among zou/
but who euer wole be made gretter
amonge zou/ be he zoure mynistre/
& who euer among zou wole be the
first/ he schal be zoure seruaunt/
as mannes sone cam not to be
serupd/ but to serue/ and to zeue
his liif redempcioun for many/ &
whanne thei zeden out of iericho/
and myche puple sued him.





LUKE.

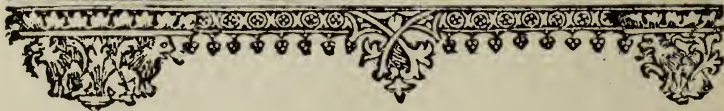


NETHES loue ye
 zoure enemyes and do
 ye wel/ and lene ye
 hoppyng no thing ther-
 of/ & zoure mede schal
 be myche/ and ye schuln be the
 sones of the hízist/ for he is ben-
 ygne on vnkynde men and puel
 men. Therfor be ye merciful/ as
 zoure fadir is merciful/ nyle ye
 deme/ and ye schuln not be demed/
 nyle ye condempne/ and ye schuln
 not be condempned/ forzeue ye/
 and it schal be forzouun to zou/
 zeue ye/ and it schal be zouun to
 zou/ thei schuln zeue in to zoure
 holum a good mesure/ and wel
 fillid and schaken togidre & ouer
 flowynge/ for bi the same mesure/
 bi whiche ye meten/ it schal be
 meten azen to zou/ and he seide to
 hem a liknes/ whether the blinde
 mai lede the blynde/ ne fallen not
 bothe in to the diche/ a disciple is





not about the maistir/ but eche
schal be perfitz/ if he be as his mai-
stir/ and what seest thou in thi bro-
thers ise a mote/ but thou biholdist
not a beem that is yn thin owne
ise/ or hou maist thou seie to thi
brother/ brother suffre/ I schal
cast out the moot of thin ise/ and
thou biholdist not a beem in thin
owne ise/ ipocrite/ first take out the
beem of thin ise/ and thanne thou
schal se to take out the moot of
thin brothers ise. It is not a gode
tre that makith puel fruptis/ ne-
ther an puel tre/ that makith good
fruptis/ for eueri tre/ is knowen
of his frupt/ and men gadren not
figis of thornes/ nether men gad-
ren a grape of a buylsche of breeris/
a good man/ of the good tresour
of his herte/ bryngith forth good
thingis/ & an puel man of the puel
tresour bryngith forth puel thin-
gis/ for of the plente of the herte/
the mouth spekith.





JOHN.



AND ihesus passynge
 siz a man blynde fro
 the birthe/ and hise
 disciplis axeden hym/
 maistir what synned
 this man or hise eldris that he
 schulde be borun blynde/ ihesus
 answeride/ nether this man syn-
 ned nether hise eldris/ but that
 the werkis of god be shewid in
 hym/ it bihoueth me to worche the
 werkis of hym that sente me/ as
 long as the dai is/ the nyzt schal
 come/ whanne no man mai worch/
 as long as I am in the world/ I
 am the lizt of the world. Whanne
 he hadde seide these thingis/ he
 spette in to the erthe/ and made
 cley of the spotel/ & anoyntid the
 cleieon hise izen/ and seide to hym/
 go and be thou wailchen in the
 watir of siloe that is to seie sente/
 thanne he wente and wailchide/
 and cam seynge/ and so neizboris
 and thei that hadden seen hym





bisfor/ for he was a begger/ seiden/
whether this is not he that latte
and beggid/ other men seiden that
this it is/ other men seiden nay/
but he is like hym/ but he seide/
that I am/ therfor thei seiden to
hym/ hou ben thin izen opened/ he
answerid/ thilke man/ that is seid
ihesus/ made clei & anoyntid myn
izen/ and seide to me/ go thou to
the watir of seloe/ and waische/
and I wente and waischid/ and
sai/ and thei seiden to hym/ where
is he/ he seide/ I woot not. Thei
ledden hym that was blynde to the
farisies/ and it was saboth whanne
ihesus made cleie and opened hise
izen. After the farisies axeden hym/
hou he hadde seen/ & he seide to hem/
he leide to me clei on the izen/ and
I waischide/ and I se/ therfor sum-
me of farisies seiden/ this man is
not of god/ that kepith not the sa-
both/ other men seiden/ hou mai a
synful man do these signes.





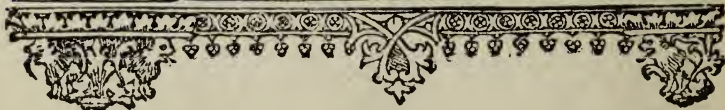
JOHN.

THERFOR ihesus seid
to hem eftlone/ truli
truli I seie to you/ that
I am the dore of the
scheep/as many as han
comen/ weren nyzt theues and dai
theues/ but the scheep herden not
hem/ I am the dore/ if ony man
schal entre bi me/ he schal be saued/
and he schal go ynne and schal go
out/ and he schal fynde lesewis/ a
nyzt theet cometh not/ but that he
stele/ sle/ & lese/ and I cam that
thei hab liif/ and haue more plen
teuoussly. I am a good scheepherde/
a good scheepherd zeueth his liif
for his scheep/ but an hirid hyne/
and that is not the scheepherd/
whos ben not the scheep his owne/
seeth a wolf comynge & he leueth
the scheep and fleeth/ and the wolf
raupschith/ and disparplith ihe
scheep/ and the hirid hyne fleeth/
for he is an hirid hyne/ and it per-





teynerth not to hym of the scheep.
I am a good scheepherd/ & I knowe
my scheep/ and my scheep knowen
me/ as the fadir hath knowun me
I knowe the fadir/ and I putte my
liif for my schepe/ I haue other
scheep that ben not of this foold/
and it behoueth me to bryng them
to gidre/ and thei schulen here my
vois/ and it schal be made a foold/
& a scheepheerd. Therfor the fadir
loueth me/ for I putte my liif/
that esttome I take it/ no man ta-
kith it fro me/ but I putte it of my
silf/ I haue power to putte it/ and
I haue power to take it azen/ this
maundement I haue takun of my
fadir. Ekke discencioun was made
among the iewis for these wordis/
aud many of hem seiden/ he hath
a deuel and maddith/ what heren
ye hym/ other men seiden/ thes
wordis ben not of a man that hath
a sende/ whether the deuel mai
opene the izen of blynde men.





JOHN.

BUT whanne marie
 was come/ where ihesus
 was/ sche seynge
 hym/ fel down to his
 feet and seide to hym/
 lord if thou haddist be here/ my
 brother hadde not be deed/ and
 therfor whanne ihesus saie hir
 wepynge/ and the ieiwis wepyng
 that weren with hir/ he made noise
 in spirit/ and troublid hym self and
 seide/ where han ye leide hym/ thei
 seien to hym/ lord come and se/ and
 ihesus wepte/ therfor the ieiwis
 seiden/ lo hou he loued hym/ and
 summe of hem seiden/ whether
 this man that opened the ien of
 the borun blynde man/ myzte not
 make that this schulde not die/
 therfor ihesus eft makynge noise
 in hym self/ cam to the graue/ and
 there was a denne and a ston leide
 thereon. And ihesus seith/ take ye
 aweye the stoon/ martha the dchter of

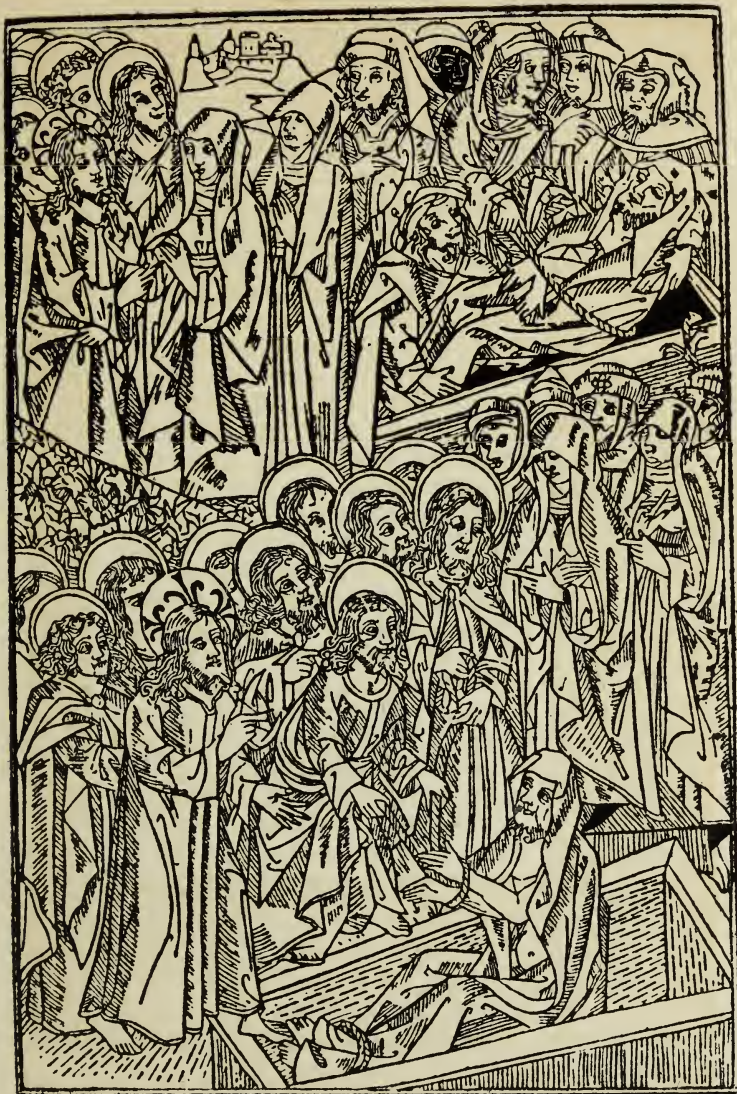




hym that was deed/ seith to hym/
lord he synkith now/ for he hath
lele foure daies/ ihesus seith to hir/
haue I not seid to thee/ that if thou
bileuest thou schalt se the glorie of
god/ therfor thei token away the
stone/ and ihesus list up his ien
and seide/ fadir I do thankyngis
to thee/ for thou hast herde me.
And I wiste that thou euermore
herist me/ but for the puple that
stondith aboute I seide/ that thei
bileue that thou hast sente me.

¶ Whanne he hadde seide these
thingis he cried with a gret vois/
lazarus come thou forth/ and anon
he that was deed/ cam out/ bounden
the hondis and the feet with boon-
dis/ and his face bounden with a
sudarie/ and ihesus seith to hem/
vnhynde ye hym/ and suffre ye hym
to go forth/ therfor many of the
sewis that camen to marie and
martha/ and saien what thingis
ihesus dide/ bileueden in hym.



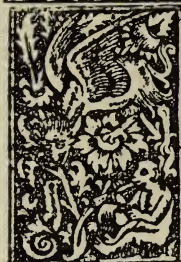


MATTHEW.



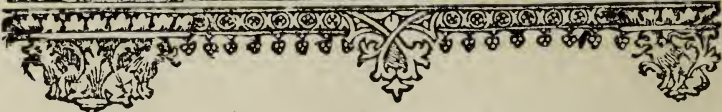
YER E ye another para-
 ble/ there was an hous-
 bondeman that plaun-
 tid a vynezerd/ & heggid
 it aboute/ & dalf a pres-
 sour therynne/ & bildide a toure/ &
 hired it to erthetilers/ and wente
 fer in pilgrymage/ but whanne the
 tyme of fruptis nyzed/ he sente
 hise seruauntis to the erthetilers
 to take fruptis of it/ & the ertheti-
 liers token hise seruauntis & betyn
 the oon/ thei flogen another &
 stoneden another/ eftsones he sente
 othere seruauntis/ mo thanne the
 first/ & in liik maner they diden to
 hem/ & at the last he sente his sone
 to hem & seide/ thei schulen drede
 my sone/ but the erthe tiliers sey-
 nge the sone/ seiden withynne hem
 ilk/ this is the eir come ye/ & we
 hym/ & we schulen haue his eritage/
 & thei token & castiden hym out of
 the vynezerd/ & flogen him/ ther-





fore whanne the lord of the vynez-
zard schal come/ what schal he do
to the erthetiliars/ and thei seyn
to hym/ he schal lese puel the puele
men/ & he schal sette to hire his
vinnezard to other erthetiliars/ whi-
che schulen zelde fruytis to him in
here tymes.

Jhesus seith to hem/ reddenn ye
neuer in scripturis/ the stoon whi-
che the bilders repreueden/ this is
made in to the heed of the corner/
of the lord this thing is doen/ & it
is meruelous biforn oure izen/
therfore I seye to zou that the
kyngdom of god schal be taken fro
zou & schal be zoonen to a folk doy-
nge fruytis of it/ and whann the
pryncis of prestis & pharises had-
den herd hise parablis/ thei knewen
that he seide of hem/ & thei souzten
to holde him/ but thei dredde the
peple/ for thei hadden him as a
profete.





LUKE.

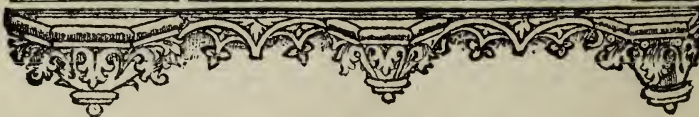
THERE was a riche man that was clothid with purpur and whizt silk/ and ete eueri dai schynyngli/ and there was a begger lazarus bi name that laie at his zate ful of bilis/ and coueitid to be fulfillid of the crummes that fallin down fro the riche mannes borde/ and no man zat to him/ but houndis camen/ & likkiden his bilis/ and it was don that the begger died/ and was borun of aungelis in to abrahams bolum/ the riche man was deed also/ and was buried in helle. And he reisid his izen whanne he was in turmentis and saie abraham afer/ and lazarus in his bolum/ and he cried and seide/ fadir abraham haue merci on me/ and sende lazarus that he depe the end of his synger in watir/ to kele my tunge/ for I am turmentid in this slawme/ and





abraham seide to hym/ sone haue
mynde/ for thou hast resceyued
good thingis in thi liif/ lazarus
also puel thingis/ but he is now
countfortid/ and thou art turmen-
tid/ & in all these thingis/ a greet
derke place is stablischid bytwixe
us and zou/ that thei that wolen
fro henneg passe to zou/ moun not/
nether fro thenneg passe ouerhidir.

And he seide thanne I preie thee
sadir/ that thou sende hym in to
the hous of my sadir/ for I haue
spue bretheren/ that he witnesse
to hem/ leest also thei come in to
this place of turmentis/ and ab-
raham seide to hym/ thei han
moises and the profetis/ here thei
hem/ and he seide/ nai sadir abra-
ham/ but if ony of deed men go
to hem/ thei schuln do penaunce/
& he seide to hym/ if thei heren not
moises and the profetis/ nether if
ony of deed men risun azen/ thei
schuln bileue to hym.





MATTHEW.

THANNE pharisees
 zeden awey & taken a
 counceile/ to take ihe-
 sus in word/ and thei
 senden to hym her dis-
 ciplis with erodians/ & seiden/
 maistir we witen that thou art so-
 thefast/ & thou techist in treuthe
 the wey of god/ & thou chargist not
 of ony man/ for thou biholdist not
 the persone of men/ therfor seie to
 us/ what it semith to thee/ is it
 leueful that tribute be zouun to the
 emperour ether nay/ & whanne
 ihesus hadde knowen the wickid-
 nesse of hem/ he seide ipocritis
 what tempten ye me/ schewe ye to
 me the prynte of the monei/ and
 thei brouzten to hym a peny/ &
 ihesus seide to hem/ whos is this
 ymage/ & the writynge aboue/
 thei seien to hym/ the emperours/
 thanne he seith to hem/ therfore
 zelde ye to the emperour/ tho thin-

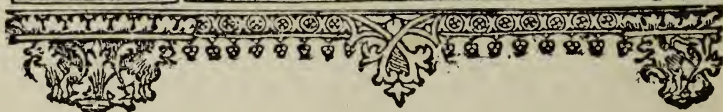




gis that ben the emperouris/ & to
god/ tho thingis that ben of god/
and thei herden & wondriden/ and
thei lesten hym/ & wenten awepe.

In that day saduceis that seien
there is no risinge azen to liif/
camen to him/ and axiden hym &
seiden/ maistir/ moises seide/ if
ony man is deed/ not hauynge a
sone/ that his brother wedde his
wiif/ & reise seed to his brother.

And whanne the pharisees weren
gaderid to gidre/ ihesus axed to
hem/ and seide/ what semeth to you
of crist/ whos sone is he/ thei seiden
to hym of dauith/ he seith to hem/
hou thanne dauith in spirit clepith
hym lord/ & seith/ the lord seide to
my lorde/ sitte on my rizthalf/ til
I putte thin enemyes a stoole of thi
feet. **T**hanne if dauith clepith
hym lord/ hou is he his sone/ & no
man myzte answere a word to
hym/ nether ony man was hardie
fro that day/ to axen hym more.





MATTHEW.



CHAPPE ihesus spak
to the puple/ & to hise
disciplis & seide/ on the
chaiere of moises/ scri-
bis and pharisees hau-
sette/ therfor kepe ye & do ye alle
thingis what euer thingis thei
seien to you/ but nyle ye do aftir
her werkis/ for thei seien & doen
not/ & thei bynden greuous chargis
& that moun not be born/ & putten
on schuldris of men/ but with her
synger thei wole not mobe hem/
¶ Therfore thei doen alle her wer-
kis/ that thei be seien of men/ for
thei drawen abroad her filateries/
& magnysien hemmes/ and thei
louen the first sittynge placis in
sopers/ & the first chaires in syna-
gogis/ & salutaciouns in chepyng/
& to be clepid of men maister/

¶ But nyle ye be clepid maistir
for oon is youre maistir/ & alle ye
ben britheren/ & nyle ye clepe to





you a fadir on erthe/ for oon is
 youre fadir that is in heuenes/
 ¶ nether be ye clepid maistris for
 oon is youre maistir crist/ he that
 is grettist among you/ schal be
 youre minystre/ for he that bizeth
 hym gilt/ schal be mekid/ and he
 that mekith hym gilt/ schal be en-
 haunsid.

¶ But wo to you/ scribis and
 farisees/ ipocritis/ that closen the
 kyngdom of heuenes bifore men/
 and ze entren not/ nether suffren
 men entrynge to entre.

¶ Wo to you/ scribis and farisees/
 ipocritis/ that eten the housis of
 widowis/ and presen bi longe pre-
 ier/ for this thing ze schulen take
 more doom.

¶ Wo to you/ scribis and farisees/
 ypocritis/ that goon aboute the see
 and the loond/ to make o profilite/
 and whanne he is maad/ ze maken
 hym a sone of helle/ double more
 than ze ben.





MATTHEW.



AND he that swerith in
the temple/ swerith in
it & in hym that dwel-
lyth in the temple/ and
he that swerith in heu-
ene/ swerith in the trone of god/
& in hym that sittith thereon. ¶ Wo
to you scribis and phariseis ipo-
critis/ that tithen mynte anels &
compyne & han leste tho thingis
that ben of more charge of the
lawe/ doom & merci & feith/ and it
bihouid to do these thingis & not
to leue tho/ blinde leders clen-
senge a gnat/ but swolowynge a camel.
¶ Wo to you scribis & phariseis
ipocritis that clenlen the cuppe &
plater with oute forth/ but with-
ynne ye ben ful of raueyne & vn-
clennelle/ thou blynde pharisee
clense thou the cuppe & the plater
with ynne forth/ that that is with
oute forth/ be made clene. ¶ Wo
to you scribis and phariseis ipo-
critis/ that ben like to sepulcris





whitid/ whiche with oute forth/
semen faire to men/ but withinne
thei ben ful of boonis of deed men/
& of al filthe/ so ye with out forth/
semen iust to men/ but with ynne
ye ben ful of ipocrisie & wickid-
nesse. ¶ Wo to zou scribis & phari-
seis ipocrites/ that bilden sepul-
cris of profetis/ & maken feire the
birielis/ of iust men & seien/ if we
hadden be in the dayes of oure
fadris/ we schulden not haue be
her felowis in the blood of profe-
tis/ and so ye ben in witnels inge
to zou ilk/ that ye ben the sones
of hem that slown the profetis/
& fulfille ye the mesure of zoure
fadris/ ye eddris and eddris brid-
dis/ houschulen ye fle frothe doom
of helle. ¶ Therefore lo I sende to
zou profetis & wise men & scribis/
& of hem ye schulen sle & crucifie &
of hem ye schulen scorge in zoure
synagogis/ & schulen pursue fro
cite in to citee.

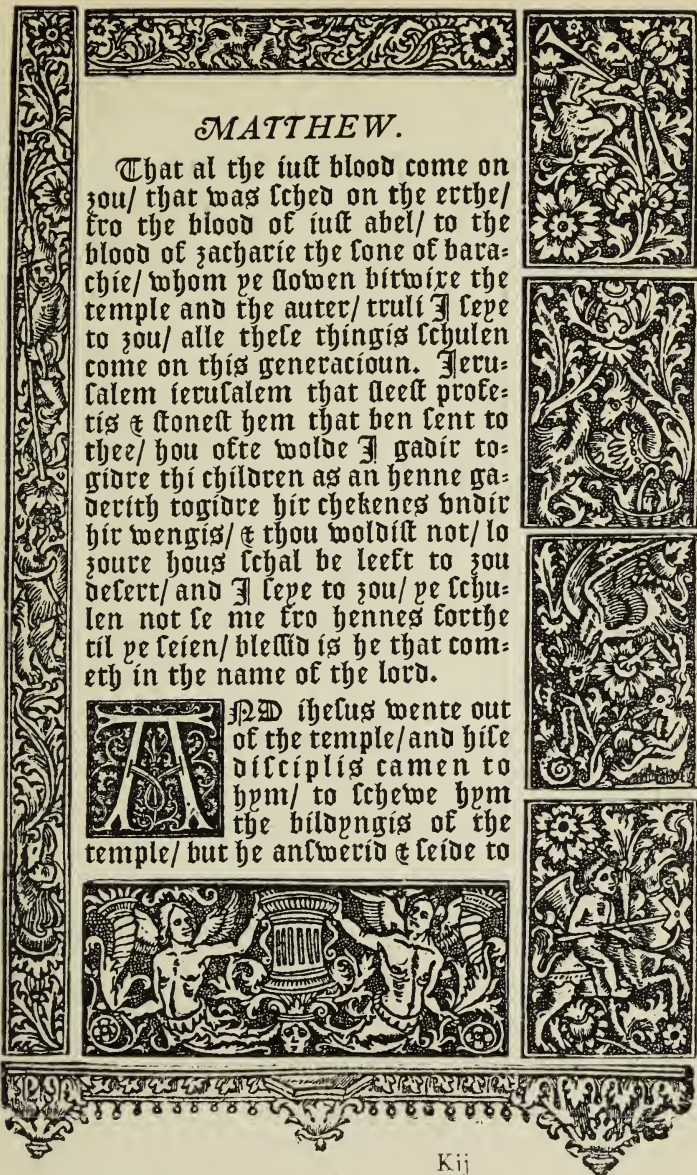




MATTHEW.

That al the iust blood come on
 you/ that was sched on the erthe/
 fro the blood of iust abel/ to the
 blood of zacharie the sone of bara-
 chie/ whom ye slouen bitwixe the
 temple and the auter/ truli I seye
 to you/ alle these thingis schulen
 come on this generacioun. Jeru-
 salem ierusalem that sleest profe-
 tis & stonest hem that ben sent to
 thee/ hou ofte wolde I gadir to-
 gidre thi children as an henne ga-
 derith togidre hir chekenes vnder
 hir wengis/ & thou woldist not/ lo
 zoure hous schal be leest to you
 desert/ and I seye to you/ ye schu-
 len not se me fro hennes forthe
 til ye seien/ blessid is he that com-
 eth in the name of the lord.

AND ihesus wente out
 of the temple/ and hise
 disciplis camen to
 hym/ to schewe hym
 the bilydngis of the
 temple/ but he answerid & seide to





hem/ seen ye alle these thingis/
truli I seye to zou/ a stoon schal
not be left here on a stoon/ that ne
it schal be distroied. ¶ And whanne
he sate on the hil of olluete/ hise
disciplis camen to hym pryupli &
seiden/ seie to us whanne these
thingis schulen be/ & what tokene
of thi compnge/ & of the endynge
of the world/ and ihesus answeride
and seide to hem/ loke ye that no
man disseyue zou/ for many schu-
len comen in my name & schulen
seie/ I am crist/ and thei schulen
disseyue many.

¶ For ye schulen here batailis/
& openyouns of batailis/ se ye that
ye be not disturblid/ for it bihouith
these thingis to be doen but not zit
is the ende/ folk schulen rise to-
gidre azens folk & rewme azens
rewme & pestilencis & hungris/ &
the erthe mouyngis schulen be bi-
placis/ & alle these ben bigynnyn-
gis of cortwis.

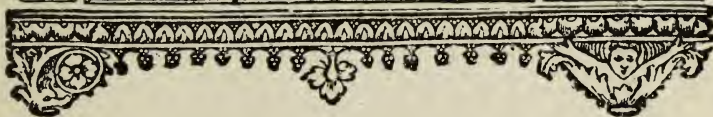




MARK.

BUT in tho dayes astir
that tribulacioun/ the
sunne schal be made
derk/ and the mone
schal not zeue her lizt/
and the sterres of heuene schuln
falle down/ & the vertues that ben
in heuenes/ schuln be mouede/ and
thanne thei schulen se manniss
sone comynge in cloudis of heuene
with great vertue and glorie/ and
thanne he schal sende his aunge-
lis & schal gadere his cholon fro
the foure wyndis fro the hizist
thing of erthe/ til to the hizist
thing of heuene.

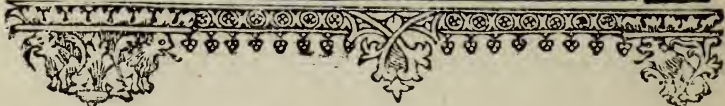
But of the fige tre/ leerne ye
the parable/ whanne now his bra-
unchis is tendre/ and leues ben
sprungen oute/ ye knowen that
somer is nyz/ so whanne ye seen
these thingis be don/ wite zee that
it is nyz in the doris.





Truly I seye to you that this generacioun schal not passe away til alle these thingis be don/ heuene and erthe schulen passe/ but my wordis schulen not passe/ but of that dai oroure/ no man woot/ nether aungelis in heuene/ nether the sone/ but the fadir.

Se ye wake ye and prei ye/ for ye witen not/ whanne the tyme is/ for as a man that is gon fer in pilgrymage/ lefte his hous/ and gaf to hise seruauntis power of euery werke/ and comaundide to the porter that he wake/ therfor wake ye/ for ye witen not whanne the lord of the hous cometh in the euentide or at mydnyzt or at cockis crowynge/ or in the mornynge/ leest whanne he come sudenli/ he fynde you slepinge/ for sothe that that I seye to you/ I seye to alle/ wake ye.





MATTHEW.



FARF ihelus came
with hem in to a toun/
that is seide Jellem-
any/and he seide to hise
disciplis sitte ye heere/
the while I go thedir & praye/ & he
zede forth a litil & fil down on his
face/ preiynge & seiynge/ my fadir
if it is possible/ passe this cuppe
fro me/ netheles not as I wole/
but as thou wolte/ & he that bit-
raied hym/ gaf to hem a tokene &
seide/ whom euer I kille/ he it is
holde ye him/ & anoon he came to
ihelus and seide/ heil maistir/ and
he kistid hym/ & thei helden ihelus
& ledden hym to caisace the prynce
of preestis/ where the scribis & the
pharisees & the elder men of the
puple weren come to gidre/ & thei
ledden hym bounden/ & bitook to
pilat of pounce iustice/and thei fol-
dyngge a crowne of thornes putten
on his heede/and a reed in his rize:

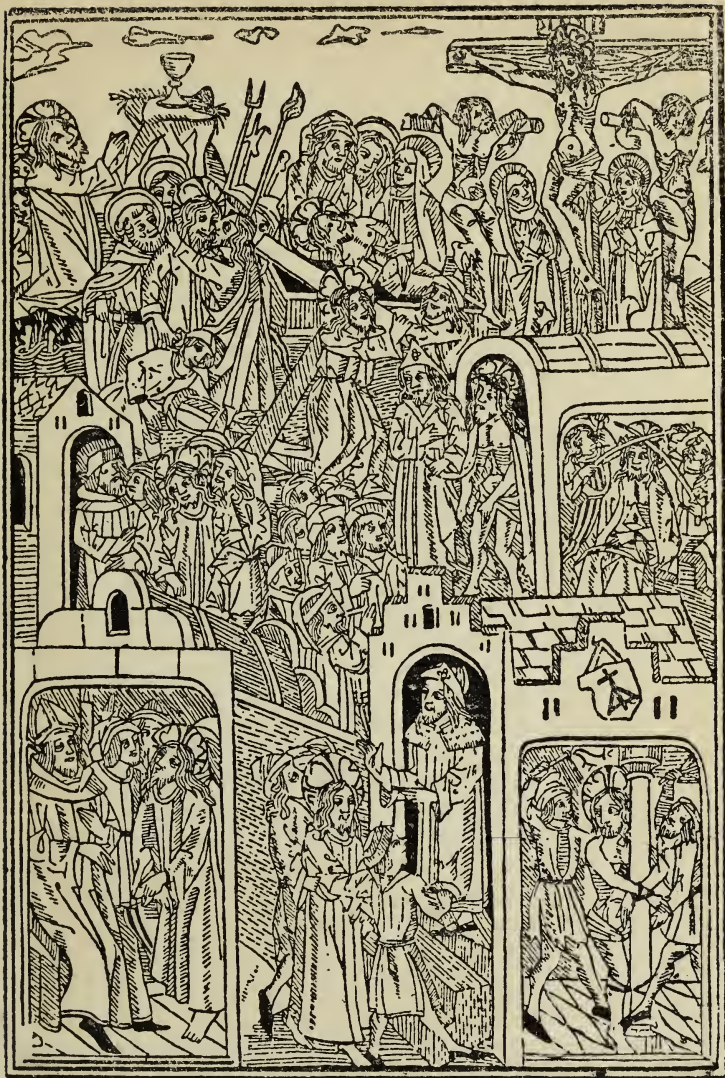




honde/ and thei kneleden bifor hym
and scorneden hym and seiden/
hail kyng of iewis/ and thei spet-
ten on hym/ and token a reed and
smoot his heed/ and aftir that the
hadden scorneden hym/ thei vn-
clothiden hym of the mantil/ and
thei clotheden hym with hile clo-
this and ledden hym to crucifie/
and thei zauen hym to drynke wyne
meynde with galle/ and whanne he
hadde taktid/ he wolde not drynke/
and aftir that thei hadden cruci-
fied hym/ thei departiden hile clo-
this and kessen lot/ to fulfille that
is leid bi the profete seipnge/ thei
partiden to hem my clothis/ and
on my clothe/ thei kessen lotte/ and
thei seeten and kepten hym/ and
setten aboue his heed his cause
writun/ this is ihesus of nazareth
kyng of iewis.

Thanne twei theues weren cru-
cified with hym/ oon on the rixt-
half/ and oon on the lefthalf.

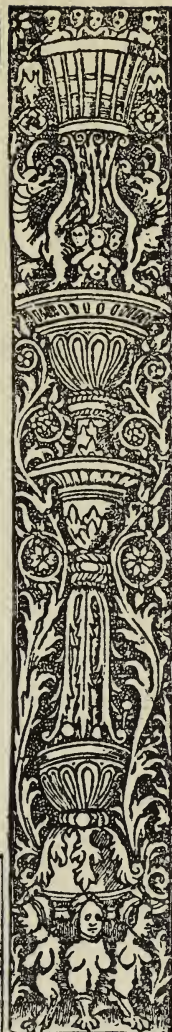




JOHN.

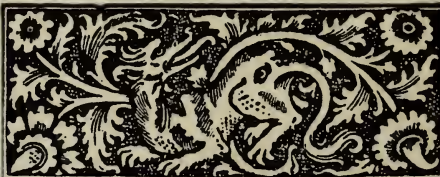


AFTERWARD ihesus eftone schewid hym to his disciplis/ at the see of tiberias/ and he schewid hym thus/ there were to gidre sȳmount petir and thomas/ that is seiðe didymus/ and natanael that was of the cane of galilee/ and the sones of zebede/ and twey other of his disciplis/ sȳmount petir seiðh to hem/ I go to fische/ thei seien to hym/ & we comen with thee/ and thei wenten out and wente in to a boot/ and in that nyȝt thei tokun no thing/ but whanne the morowe was come/ ihesus stood in the brynke/ netheles the disciplis knewen not that it was ihesus/ therfor ihesus seiðh to hem/ children where ye han ony soupinge thing/ thei answerden to hym/ nay/ he seiðe to hem/ putte ye the nette in to the riȝthalf of the rowyng and ye





schuln fynde/ and thei puttiden
 the nette/ and thanne thei myzten
 not drawe it for multitude of fis-
 chis. ¶ Therfor thiske disciple/
 whom ihesus loued seide to petir/
 it is the lord. Symount petir
 whanne he hadde herde that it is
 the lord/ girde hym with a coote
 for he was nakid/ and wente in
 to the see. And as thei camen down
 in to the lond/ thei safen colis lig-
 gynge/ and a fishe leide on/ and
 breed. Ihesus seith to hem/ bry-
 nge ye of the fischis/ whiche ye
 han takun now/ symount petir
 wente up & drow; the nette in to
 the lond ful of greet fischis/ an
 hundrid fifti and thre/ and whanne
 thei weren so many/ the nette was
 not brokun. Ihesus seith to hem/
 come ye ete ye/ and no man of hem
 that safen at the mete durste are
 hym/ ¶ Who art thou wityngge that
 it is the lord/ & ihesus cam & took
 breed and gaf to hem/ & fisch also.





LUKE.



AND the while thei spoken these thingis/ ihesus stood in the myddil of hem/ and seide to hem/ pees to zou/ I am/ nyle ye drede/ but thei weren affraiede and agast/ and gessiden hem to se a spirit/ and he seide to hem/ what ben ye troublid/ and thouztis comen up in to zoure hertis/ se ye myn hondis/ and my feet/ for I my self am/ sele ye and se ye/ for a spirit hath not fleisch and bones/ as ye seen that I haue/ & whanne he hadde seid this thing he schewid hondis and feet to hem/ and zit while thei bileueden not/ and wondrid for ioie/ he seide/ han ye here ony thing that schal be eten/ and thei proferden hym a part of a fisch roostid/ and an hony combe/ and whanne he hadde eten bifor hem/ he toke that that leste and gaf to hem. And seide to



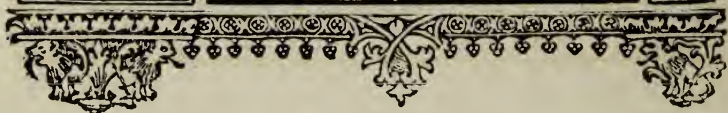


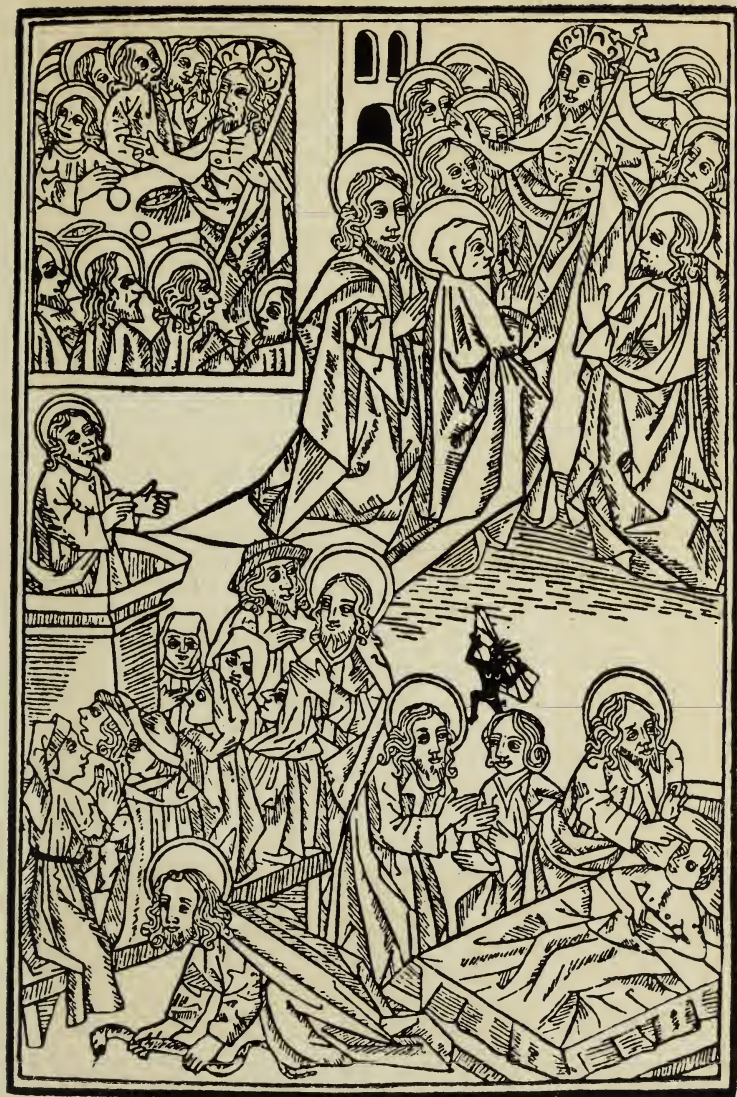
hem/ these ben the wordis that I
spake to you/ whanne I was zit
with you/ for it is nede that alle
thingis ben fullid/ that ben wri-
tun in the lawe of moises and in
prophetis/ and in salmes of me.
Than he opened to hem witte/
that thei schulden vnderstonde scri-
pturis.

MARK.



And he seide to hem/
go ye in to al the world/
& preche the gospel to
ech creatur/ Who that
bileueth & is baptisid/
schal be saaf/ but he that bileueth
not/ schal be dampned/ & thes to-
kenes schuln sue hem that bileuen/
In my name/ thei schuln caste out
seendis/ thei schuln speke with
newe tungis/ thei schuln do awey
serpentis/ and if thei drynken ony
benym/ it schal not noye hem/ thei
schuln set her hondis on like men/
& thei schuln were hool.





246 PRINTING —Biblia Pauperum. Containing 38 wood cuts illustrating the life, parables and miracles of our blessed Lord and Saviour, Jesus Christ. New York, 1885. Edition limited to 375 numbered copies. Printed in London in 1877. At that time there were exhibited some curiously strange wood cuts belonging to no recognizable printed book. These apparently were printed at Nurnberg and never reprinted. The present edition is a reprint of these blocks, together with selections from Whitecliff Bible printed in black letter and enclosed within a decorative wood cut border intended to provide a text for these curious plates. The book measures 8x6. It is bound in vellum in the antique style and has metal clasps, the upper one of which is somewhat imperfect. An interesting example of printing. A fascinating addition to early book illustration. A desirable item.

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